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1791

1891

THE
FIRST BAPTIST CHURCH

— IN —

PARIS, MAINE.

Centennial Exercises

— ON —

Thursday, October 1st, 1891.

REV. A. P. WEDGE, PASTOR.





Class F29
Book P2 P2







CENTENNIAL

OF THE

FIRST BAPTIST CHURCH

IN

PARIS, MAINE.

Observed October 1st, 1891.

PARIS, MAINE:
PRINTED AT THE OXFORD DEMOCRAT OFFICE.
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PREFATORY NOTE.

At the regular conference meeting of the First Baptist Church in Paris, Jan. 31st, 1891, it was voted that the church celebrate the one hundredth anniversary of its formation, and the pastor was appointed a committee of one to make preliminary arrangements. On May 17th it was decided to observe the centennial on Thursday, Oct. 1st, this date being preferable for many reasons to Nov. 18th, the actual birthday of the church. At the same meeting, (May 17.) S. M. King and L. B. Merrill were added to the committee of arrangements.

Rev. H. C. Estes, D. D., of Leicester, Mass., a former pastor of the church, was invited to deliver the historical discourse, and Hon. Geo. F. Emery of Portland, to write the centennial hymn.

At a meeting of the church on Saturday, Oct. 3rd, it was voted to request of Dr. Estes his manuscript for publication.

In accordance with the action of the church, the exercises were held on the appointed day.

The sun rose Thursday morning, Oct. 1st, on one of those beautiful autumn days which no season and no clime can excel, — bright and fair, neither cool nor hot, with no cloud in the sky and just a touch of haze in the distance. People came in early, several driving a distance of nearly

fifty miles, and others coming a still longer distance by rail. The large audience room of the meeting-house was well filled at all of the meetings. A great deal was crowded into one day's exercises, and the sentiment of the people was well expressed by one who, though not a member of this church nor an active participant in the day's exercises, said, "I have enjoyed every minute of this livelong day."

The floral decorations of the church were simple but very beautiful. The pulpit alcove was arched in evergreen and autumn leaves, and several handsome bouquets were placed about the stand. One of the floral tributes, which bore the word "Rest," was inscribed, "To the memory of Milo and Nancy Hathaway."

ORDER OF EXERCISES.

Thursday Morning.

10 O'clock.

1. ORGAN PRELUDE AND DOXOLOGY.
 2. INVOCATION. REV. T. J. RAMSDELL.
 3. RESPONSIVE READING, 91st Psalm.
 4. PRAYER. REV. S. D. RICHARDSON.
 5. ADDRESS OF WELCOME. By the Pastor.
 6. ANTHEM, "Be Joyful in the Lord."
 7. HISTORICAL DISCOURSE. REV. H. C. ESTES, D. D.
 8. CENTENNIAL HYMN.
-

Thursday Afternoon.

2 O'clock.

1. ANTHEM.
2. PRAYER. REV. B. L. WHITMAN.
3. ADDRESSES.
REV. W. H. S. VENTRES.
REV. H. C. ESTES, D. D.
REV. H. S. BURRAGE, D. D.
REV. A. T. DUNN, D. D.
V. RICHARD FOSS.
4. ORIGINAL POEM. HON. GEO. F. EMERY.
5. ANTHEM.
6. BENEDICTION. REV. N. G. FRENCH.

Thursday Evening.

7 O'clock.

1. ANTHEM.
2. SCRIPTURE. REV. A. G. FITZ.
3. PRAYER. REV. A. T. DUNN, D. D.
4. ADDRESS. REV. B. L. WHITMAN.
5. ANTHEM.
6. BENEDICTION. By the Pastor.

ADDRESS OF WELCOME.

BY THE PASTOR.

A master hand alone can so touch the keys of a century's history that the most perfect harmony shall be produced. As one stands before a violin, mellowed by age, made rich, and to him, almost sacred, by the touch of artist-fingers in the past, so do I, the last of the line of pastors, stand to welcome you this morning, to the centennial of this church. It is but a word that I may utter, lest a discordant note mar the otherwise perfect harmony of the day.

In behalf of this church and of this community, with a hearty personal "Amen," I bid you welcome. To this bright morning, to our beautiful village, magnificent in scenery, rich in history, to our homes and hospitality, to the birthday festival of this old, young church, "The Church on the Hill," whose light has shone out over the valleys for one hundred years, from whose embrace noble men and women have gone to suffer and bear, to do and to die. May the Father whose smile has been upon this people in the years past, grant to-day His divine presence and blessing.



HISTORICAL DISCOURSE.

BY HIRAM CUSHMAN ESTES, D. D.

We are assembled and met together here to-day, to commemorate the one hundredth anniversary of the founding of this First Baptist Church in Paris. To us it is a bright auspicious day. Whether we live here in Paris, or come from far, it is much like a golden wedding, which brings the children and children's children home with joy, to greet their parents at the old homestead, and to rejoice in early promises of love fulfilled, and in lives worth living lived. Or, it is like the centennial celebration of this goodly town, now twelve years ago, when her children, sons and daughters, with a host of friends, came together on this hill, crowding the spacious common, on which our church edifice stands, and we all rejoiced in what the century had done for us, and for the town of Paris.

As men count time, a hundred years is a good while. In smaller and larger fields, towns and States, a good deal may be done in a hundred years. We have a power of retrospect, by which we can look back and see what has been done in the last century, and in distant centuries. We can do this with far more ease and certainty than we can forecast the future; and from the study of the past we can learn lessons of wisdom to guide us in the future. The observance of memorial days and anniversaries has its root deep in our human nature and in our human need. By awakening

thought, feeling and aspiration, they help us to reproduce the past, and learn its lessons. The twelve stones set up by Moses, at the passage of the Jordan, told the children of Israel, generation after generation, how their fathers crossed the divided stream on dry ground, that they might know that the hand of the Lord is mighty, and fear him forever. Therefore we do well to take some notice of this one hundredth anniversary of the founding of this church, and to commemorate it with these services, as other days are often celebrated "with thanksgiving, with festivity, with bonfires and illuminations."

But like a precious stone, tourmaline or diamond, any history or historic sketch, needs some setting for its proper showing. The map of any state or country, from Maine to Palestine, needs to show not only the territory within its boundaries, but also a fringe of the surrounding territory, —be it land or water, plains or mountains, — because it is thus fringed or framed; and to see it aright we need to see it in its relations, as well as by itself. Very unsatisfactory would be any history of our country, which should commence with the landing of the Pilgrims at Plymouth Rock, or the Declaration of Independence, or the organization of the federal government under the Constitution, without a word of the state of things then existing, and calling for these events, or of the movements which led to them and made them possible, if not inevitable. Therefore, a few words should be given to the condition of things existing in this State, and in the Baptist denomination in the State, at the time when this church was founded here a hundred years ago.

At that time this State of Maine was still a part of Massachusetts, and called the District of Maine. It had yet twenty-nine years to wait for Statehood.

At that time the number of regular Baptist churches in the district was twenty-two. They were scattered along the coast and in the interior from Berwick and Shapleigh to Illesborough and Gouldsborough. One of them was twenty-three years old; but most of them had been formed in the

last five years. Their names, with the dates of their organization and the number of their members in 1791, were as follows, viz. :

Churches.	Present Name.	Formed in	Members.
Berwick and Madbury.	North Berwick.	1768, June 26.	61
Sanford.	1st Sanford.	1772.	38
Wells.	Wells.	1780, Oct.	47
1st Shapleigh.	Acton.	1781.	38
Coxhall.	Lyman.	1782, Oct. 29.	34
Harpwell.	East Brunswick.	1784, Jan. 20.	53
Bowdoinham.	Bowdoinham.	1784, May 2.	30
Thomaston.	1st Thomaston.	1784, May 27.	122
2nd Shapleigh.		1785.	23
Canaan.	Extinct.	1786.	18
Gouldsborough.	Extinct.	1787.	12
Balltown.	Whitefield.	1788, Jan. 3.	18
Vassalborough.	Vassalboro.	1788, June 29.	30
1st Bowdoin.	Extinct.	1788.	57
Cushing.	1st St. George.	1789.	21
Fryburgh.	Extinct.	1791.	22
Illesborough.	Extinct.	1791, May 27.	30
2nd Vassalborough.	Extinct.	1791, June 20.	26
2nd Bowdoin.		1791, Aug. 17.	21
Bucktown.	Extinct.	1791, Aug.	17
Shepardsfield.	Hebron.	1791, Aug. 23.	13
Waterborough.	Waterboro.	1791, Oct. 27.	30

Of these two and twenty churches, eight were formed in the same year with this church in Paris, but earlier in the year. The seed sown by the fathers, Hezekiah Smith, Isaac Case, James Potter and Elisha Snow, in earlier and later years, had taken root and was springing up as if the time for flowers to appear in the earth, and for birds to sing, had come; the voice of the turtle-dove making music in the land, the fig tree spicing its green fruit, and the vines in blossom breathing forth their fragrance.

A hundred years ago Paris was still an unincorporated township called "Number Four"; though it was incorporated with its present name less than two years afterwards. Eleven if not twelve years had passed since the first trees had been felled, and the first opening made in the primeval

forest on this hill, where now we see the common, and where the meeting houses, court house, and other county buildings, with the hotels and residences of this part of the village, stand. Ten years had passed since the first harvest had been gathered in; and almost ten since Mrs. Willis had come to make a home where before there had been only a settler's camp. The first framed house, now standing and occupied in the village, had been built two and a half years before. The number of inhabitants in the township had become more than three, perhaps nearly four hundred. The plantation had been planted with a goodly seed, as if three kingdoms had been sifted to obtain it.* Few towns in all the State were as fortunate as was Paris in the character of its first settlers. Their intelligence, their integrity, and their enterprise, made the town distinguished and envied from the first. Five years later, in 1796, the Rev. Paul Coffin, D. D., of Buxton, a Congregational clergyman of note and influence in his day, visited the town on one of his extended missionary tours through the State, and in his published Diary, he speaks of "the rich township of Paris," and he called it "a good place," though it grieved him much that it was not "united under a Congregational minister." The next year, on his way from Norway to Pennycook, now Rumford, he passed through the town again; and in his diary he wrote these words, "I rode through seven miles of their inhabitants in Paris," and he added, as with a sigh,† "Paris would make a fine parish if united."

Among the first settlers of the township were some members of Baptist churches; and with them were others of kindred sympathy, spirit, and purpose. With commendable fidelity to their principles and professions, they

* "God sifted a whole nation that he might send choice grain over into this wilderness."

—William Stoughton, Election Sermon, 1668.

"God had sifted three kingdoms to find the wheat for this planting, Then had sifted the wheat, as the living seed of a nation; So say the chronicles old, and such is the faith of the people!"

—Henry Wadsworth Longfellow.—The Courtship of Miles Standish.

† Collections of the Maine Historical Society, pages 303, and 338.

soon established and maintained a Baptist meeting, though they had no minister to aid them, except as occasionally one of the pioneer preachers might visit them. In 1790 they received a visit from Elder James Potter, and under his labors there was a religious awakening and in-gathering which has been spoken of as "the first revival enjoyed in this town." The next year he visited the people again; and later in the year, they received a visit from Elder Elisha Snow. Thus the way was prepared for the organization of a church. One day in the late autumn of that year, the time had fully come. Then, Elder Snow being present and assisting, twenty persons, ten brethren and ten sisters, banded themselves together in church covenant; and the First Baptist Church in Paris was formed on Friday, the eighteenth of November, 1791.

We would like very much to know more about that interesting and important transaction. We would like to know the names of those twenty persons; the place where they met to organize the church; and what business they did besides uniting in the bond of the church covenant. But of all this our church records tell us nothing. In fact we have no records of the church for the long space of thirty-eight years from its organization. The earliest date in our oldest book of records is "March 26, 1829." But I have good authority for saying what I have said of the formation of the church. It is found in a fine historic sketch of the church written by its second pastor in 1847,* when two of the original members were still living. In the first paragraph of that history Mr. Davis said: "Nov. 18, 1791, the church was organized under the direction of Rev. Elisha Snow, and composed, according to the most reliable accounts, of twenty members, ten males and ten females, only two of whom are now living."

Beyond this, however, we learn from the records of the Third Baptist Church in Middleborough, Mass., who seven of those twenty persons were. Under date of August 16,

* Minutes of the Oxford Baptist Association, 1847, pages 7-13.

1791, their record says: "Heard a letter read from our Brethren and Sisters living in No. 4, wherein they requested a dismissal from this ch to a ch in that Town and accordingly, Levi Jackson, Isaac Jackson, John Willis, Japheth Washburn, Jemima Jackson, Patience Willis, and Sardinie Jackson, were dismissed." Of these seven persons, one, Jemima Jackson, was the wife of Lemuel Jackson, who, according to the recently published History of Paris,* was "the largest land-holder of the town," and of whom it says that, on the 4th of May, 1781, he made a purchase "which together with his other purchases, made him the owner of more than one-eighth of the township." It was of him that Elder Hooper in his "Short History of Paris," said, "Soon after this time [1780], old Mr. Lemuel Jackson came to Paris and brought with him fourteen hundred dollars and greatly helped the settlement of the town." Isaac and Levi Jackson were his sons; Patience Willis, the wife of John Willis, was his daughter; and Sardinie Jackson was the wife of Levi Jackson. Of Japheth Washburn, I find no mention in the history, or in the traditions of the town. Disappointing as this view of the formation of the church must be to some, and much as we regret the loss of its earliest records, we should be thankful for the records of that church in Middleborough, so far distant, from which we learn the names of full one-third of those who were members of this church in the evening of its first day.

At a later time, twelve years later, steps were taken to form a "society" in connection with the church, with the rights and privileges of religious bodies legally incorporated. A petition for incorporation by the General Court, was drawn up and signed by sixteen persons, and as copied from a manuscript in the handwriting of Elder Hooper, it was as follows, viz.:

"To the Honorable Senate and the Honorable House of Repre-

* "History of Paris, Maine, from its settlement to 1880, with history of the Grants of 1736 and 1771, together with personal sketches, a copious genealogical register, and an appendix. By Wm. B. Lapham and Silas P. Maxim." One Volume, 8vo., pp. 816.

sentatives of the Commonwealth of Massachusetts in general court assembled A. D. 1803

We the subscribers inhabitants of the Town of Paris in the district of Main, pray to be incorporated into a religious Society by the Name of the first Baptist Religious Society in Paris, with the same Privileges granted to other Baptist Societies which have been Incorporated in this commonwealth.

We also pray that James Hooper may be incorporated with us as our Teacher of Religious piety and Morality. we also pray To be incorporated in such a Manner as To Receive others into our Society who may hereafter Manifest To us a desire To join with us, To Maintain and keep up the Public worship of the great Supreme being, as in duty bound so prays your Humble petitioners.

Paris May the 16 A. D. 1803

PS we also pray to be exempted from paying anything towards erecting buildings for the use of other Societies.

JAMES HOOPER, | Minister
 LEMUEL JACKSON JR.
 BENJA HAMMOND
 JOHN DANIELS
 NATHAN WOODBURY
 JOB FRENCH
 CALEB CUSHMAN
 SOLOMON JORDAN
 URIAH RIPLEY
 ASA PERRY
 JAIRUS SHAW
 NICOLAS CHESLEY
 JACOB TWITCHELL
 JOHN TEWELL
 LEMUEL JACKSON
 SAMUEL STEPHENS."

With a single exception, that of Solomon Jordan, these sixteen persons have each and all a place in the "Genealogical Registers" of the "History of Paris." Some of them were members of the church; some of them probably were not. But, however this may have been, their names, attached to this petition, show their position in regard to the principles and prosperity of the church; and the petition shows what the church was striving for and what it had to strive against.

Like many other churches in those early days, this church was for a time without any "local habitation," though it was embodied and had a name. It was a church in the wilderness; and, for twelve years, it had no tabernacle, or place of worship which it could call its own. In those years its meetings were held in a barn in summer, in private houses in winter, sometimes in a school house. Town meetings were held at first in private houses, and later in school houses;

and could the church have any better place in which to hold its meetings? But the need of a suitable and convenient house of worship was soon felt and confessed. In the warrant calling the town meeting in March, 1798, there was an article, "To see if the town will agree to build a meeting house in said town." This the town did not see fit to do, but "Voted said article out." A few years later, though, the work was undertaken in another way; a building committee of five persons, — Ebenezer Rawson, Jairus Shaw, Lemuel Jackson, Jr., Benjamin Hammond, and Nathan Woodbury, — was appointed; and in due time the work was done.

If now we had a letter, or a diary, written by some one of those engaged in that work, and telling something, even if not much, about it, we should deem it almost priceless. Something of this kind we have in a faded but still legible manuscript from the pen of Elder Hooper. It is dated, "May the 30 day 1804." It is not a letter though, nor a diary. It is a part of Elder Hooper's Dedication Sermon. It contains the Introduction, and the first and part of the second divisions of the discourse. It ends abruptly in the middle of a sentence of the second division, the following pages having in some way become separated from these and lost. The Introduction precedes, instead of following the announcement of the text, thus having the place recently given to it by German preachers, instead of that which it has in English and American sermons. In it Elder Hooper spoke of the great changes made in Paris in the twenty-four years passed between the coming of the first settlers and the time when he was speaking; of the state of things then existing; of the movement which resulted in building the meeting-house; and of the raising of the house, which was a work of difficulty and danger, which those of the present generation, who have never seen such structures raised, and raised without the appliances and helps of modern art and machinery,—can hardly realize. Elder Hooper said:—"In the year 1780 the first settlers came into this Town, the[n] called No. 4, the plase being then entirely new and no roads.

* * * their are now in this town 130 families, * * * four desent school houses and this meeting house. * * * the Inhabitants of this town have been prospered as to the good things of this Life as much as any town in this county and perhaps more, and we hope some in spiritual things. *

* * In the year 1803 several men drew a plan of a Meeting House and sold pews to the amount of two thousand dollars, and then proceeded to Build the Meeting House. In the month of June 1803 the Meeting House was Raised. About that time some pretended to say that several men would be killed a Raising this House and their was great danger attended. When Raising the belfry one of the Raising shores which was very heavy onfided and fell untill the chane catched into some of the timber and hung fast. Under this Raising shore were as many men as could stand, and if it had have fallen to Human appearance many must have been killed. The same Raising shore a few minutes after it was fastened gave away again and fell untill the hook of the chane catched into another chane and hung fast. When we were Raising the last belfry postes when the postes were about forty feet from the ground one of the mane Ropes straned and in a few minutes must have given away but old mr Jackson espied it and they stopped and made fast and spliced the Rope and went on. In this time of danger the Raisers were firm and courageous and the Meeting-house was completed and no Man hurt." At this point the preacher turned directly to the occasion, said a few words of it, and of the part which the committee and proprietors had requested him to take in the dedication service, announced his text, and proceeded at once to unfold his theme, which in substance was The right dedication of the house of the Lord. His text was taken from the first book of Kings, the eighth chapter, and the latter part of the sixty-third verse :— "So the king and all the children of Israel dedicated the house of the Lord."

So on Wednesday, the 30th day of May, 1804, the first meeting house in Paris had been finished and was dedicated. It was a large house as befitted the large and growing popu-

lation of the town. It was built in the old style of New England church architecture, with two tiers of windows, and a lofty massive tower projecting from the main part of the building towards the street; three doors opening into it, one in front, one on the north, and one on the south side, though only the one on the south side was ordinarily used. The pews were high and square, with seats on two sides, one facing the pulpit, the other facing the door of the pew. In the west end of the audience room, opposite the entrance, was a high pulpit, with sounding-board above it; and there were galleries running round three sides of the house. Built of immensely heavy timbers, and finished without any architectural ornament, it was a plain, firm, substantial structure, such as befitted at once the times, and the character of the man who was to occupy its pulpit. Viewed from within or from without, it must have seemed a building built to stand a century; but in a single generation, it became weather-worn and brown, dilapidated and unfit for use. Like the old Jewish dispensation when Christ came, it had served its purpose, done its work, and was ready to vanish away, and give place to something better.

In 1838, just thirty-four years from the time of its erection and dedication, that first meeting-house was removed and another,—this in which we are now assembled,—took its place. This second house stands almost exactly where the other stood, only a little farther back from the street, and like the former house, it faces the east, and the rising sun. It was built by Mr. John Porter, who deserves a high place among the benefactors of the church for the responsibility which he assumed, and the wisdom and energy which he showed in his work, till it was crowned with success. He took the responsibility, and entered upon the work, from a conviction that it was needful, nay indispensable, for the prosperity of the church;—and he carried it through with singular zeal and self devotion,—and not without the risk of much pecuniary loss, such risk that Elder Hooper, who disapproved the enterprise, once said to him, while he was in the midst of it: “Mr. Porter, you will lose all your prop-

erty in this undertaking." But the result was all that could have been desired by his friends, or by the church. The pews were sold for a sum sufficient to pay the full cost of construction, and Mr. Porter's wisdom was justified, as his courage and self devotion were commended, when the house was dedicated on Thursday, the 6th day of December, 1838. On that occasion, the sermon was preached by the pastor of the church, the Rev. Caleb B. Davis, from the text, Gen. XXVIII, 17: — "This is none other but the house of God, and this is the gate of heaven."

The old meeting-house had been used, as, in its time, meeting-houses were commonly used, for town meetings. It was so used from first to last. At a town meeting held on the 4th day of September, 1837, it was "Voted that the town pay \$14 a year for the use of the meeting-house for town meetings the last eight years." But, since that time, there has been no occasion for such action to be taken by the town. The new meeting-house was built with a basement for a town house, which the town owns and occupies for its own purposes, while the edifice above is used exclusively for its appropriate religious purposes as a house of worship. This separation between the temporal and the spiritual uses of the meeting-house was made as easily as if the people had been consciously making preparation for it from the first. As a step preliminary to building the new meeting-house Mr. Porter secured from the proprietors of the old meeting-house — Alanson Mellen, Moses Hammond, America Thayer, Rufus Stowell, Thomas Stevens, Daniel Fobes, Anna Hamblin, and thirty-eight others, their "right, title, and interest in and to the meeting-house situated on Paris Hill so-called, and in and to the land on which it stands, together with the land adjoining, used as a common;" — their quitclaim deed bearing the date of January 6th, 1838. Then, by deed dated October 1st, 1838, Mr. Porter, for the consideration of \$687.50, conveyed to the "Inhabitants of the town of Paris the rooms under the new Baptist meeting-house * * * being built on Paris Hill, * * * and also the right of building, repairing, keep-

ing up and maintaining forever a house on the same land on which this building now stands subject to the right of the proprietors of the meeting-house to keep up and maintain a house above the rooms aforesaid, * * * with the liberty of entering upon the common around the same for the purpose of re-building or making repairs * * * whenever they shall think proper." Such was the arrangement made by the church and the town, whereby they live together amiably occupying houses covered by the same roof.

Mention has been made more than once of the Common on which the meeting-house stands. It came into the possession of the church, or rather of the proprietors of the meeting-house, by deed from Jonathan Cummings, at the time when the old meeting-house was built. In the deed of conveyance, which is dated April 6th, 1803, it is described as a parcel of land "containing four acres and seven rods." For "the sum of Ten Dollars," it was conveyed by Mr. Cummings to "Nathan Woodbury, Jairus Shaw, Ebenezer Rawson, Lemuel Jackson, Jun., and Benjamin Hammond, all of Paris, being a committee appointed to build a meeting-house in said Town, * * * unto the said Committee and Proprietors of said House, their heirs and assigns forever." In virtue of this ownership, when the proprietors of the old meeting-house conveyed their interest in it to Mr. John Porter, they conveyed with it their interest in the Common, on which it stood; and the deeds given by Mr. Porter to the purchasers of the sixty-four pews in the new meeting-house, conveyed with each pew "one undivided sixty-fourth part of the remainder of the House, except the pews, and one undivided sixty-fourth part of the Common around the same."

In 1821, a bell was procured and "swung" in the belfry of the church tower. In its purchase, ownership, and use, there is something peculiar. The first step towards its purchase was taken by the County. At the June term of the Court of Sessions sitting here in Paris that year, it was

"Ordered, That one hundred and thirty dollars be appropriated out of the public treasury of the County of Oxford

on account of a bell for the use of said County, provided that, if any number of individuals within the town of Paris in said County shall by any addition to the sum hereby appropriated assist in procuring a larger bell for the use of said County, they may by their agents or themselves procure the said bell according to their discretion and cause the same to be swung on the centre meeting-house in said Paris and be entitled to use the same so long as they may keep it there swung or in such other place as may be equally convenient for the use of the County in such manner and at such times only as shall not interfere with such use of said County according to the directions of the several Courts which may be holden in and for said County and under the control of the Court of Sessions."

In consequence of this action on the part of the County, in accordance with it, and for their "own personal convenience and benefit, and for divers other considerations thereunto moving" them, a subscription was raised by inhabitants of the town,— one hundred and six in number, — some of them members of the church, and some not members; the amount of their subscriptions being two hundred and ninety-seven dollars and twenty-five cents for the purpose of procuring a bell as proposed by the County; and the subscribers appointed ten of their number, namely: "Cyrus Hamlin, Levi Hubbard, Simeon Cummings, Benjamin Chandler, Thomas Crocker, Ebenezer Rawson, John Daniels, Jr., Moses Hammond, Jacob Jackson, and Enoch Lincoln, [their] agents and attorneys to procure and cause to be swung in the centre meeting-house in Paris, in said County, a bell as aforesaid." Among the names of the ninety-six subscribers, other than the ten already mentioned, are those of Joseph Linsey, Jairus S. Keith, R. K. Goodenow, Isaiah Whittemore, Ransom Dunham, Josiah Smith, Jr., Phinehas Morse, Benj. Hammond, Jairus Shaw, Alanson Mellen, Uriah Ripley, Daniel Pond, Henry R. Parsons, Noah Curtis, Jr., Stephen Emery, and James Hooper. At the October Term of the Court of Sessions holden at Paris in that year, it was "Ordered, that the County Treasurer pay to Enoch

Lincoln, Esquire, one hundred and thirty dollars, which sum is to be appropriated by him in part payment of a bell which has been swung on the meeting-house in Paris agreeably to an order passed at the last Term of this Court." From this it appears that, at that time, the bell had been procured and placed in position for use according to the original plan and purpose. It also appears that of the sum of \$427.25, which the bell cost, somewhat less than one-third was paid by the County, and somewhat more than two-thirds was paid by the subscribers resident in the town of Paris; that having been thus bought and paid for, it was the property of the County and the subscribers to the fund for its purchase; that, as its owners, they had the right to control its use as it has been used for the County Courts, the citizens of the town, and the church; and the church might at any time revoke its permission to have it "swung" in the belfry of the meeting-house or on its grounds. Thus purchased and subject to this dual ownership and control, the bell has now for full seventy years been rung for the County Courts, for public, patriotic, thanksgiving, and funeral occasions, and for the services of the church, as we have heard it rung for our service to-day;

"And as the mighty sound it gives
Dies gently on the listening ear,
We feel how quickly all that lives
Must change, and fade, and disappear."

Eight years ago a fine, striking town clock was placed in the church tower. It was a gift from the Honorable Hannibal Hamlin, whose love for his native place was never touched by the hand of age or decay. According to the books of the E. Howard Watch and Clock Company, its cost, "set up complete in Paris, Me.," was \$400.00. Besides this, there was an expenditure of \$172.75 for the re-hanging of the bell, and preparing the tower for the clock; a part of which, — \$20.00, — was paid by the County, while the remainder, \$152.75, was raised by subscription and paid by forty-six different persons here resident. The clock struck for the first time, on Wednesday, the 7th

day of November, 1883; and since that time it has struck the hours of the day and night, in storm and sunshine, to remind the people of the silent, rapid flight of time, and its priceless worth; and

“For each that hears
The music of thy bell, strike on the hours,—
Duties between, and Heaven's great hope beyond them.”

In 1864, a convenient and much needed vestry was built in the rear of the meeting-house, attached to it, and communicating with it by means of a stairway and door opening at the right of the pulpit. The vestry was finished with two rooms; a larger one twenty and one-half by twenty-four feet, and a smaller one eleven by fourteen feet in size. By opening a sliding door between them, these two rooms may be thrown into one. According to the report of the building committee, the total cost of the building was \$892.67, of which sum \$577.17 was contributed in money, and \$315.50 was given in material and labor. When finished the vestry was formally opened with a dedicatory service, on Saturday, the 5th day of November, when the pastor, Rev. W. H. S. Ventres, preached a sermon from Ezra VI, 16, 17:—“The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy, and offered at the dedication of the house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel twelve he-goats, according to the number of the tribes of Israel.”

Three times this house has been repaired. First in 1851; and on re-entering the house, on the 4th day of May, in that year, the pastor preached a sermon from John II, 19, 21: “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. * * * But he spake of the temple of his body.” The theme of his discourse was Christ the Model Temple. In 1860, the house was again repaired; the doors were removed from the pews; the pulpit was lowered to a convenient platform. raised only

two steps from the floor; a new desk was placed upon the platform; the floor was newly carpeted; and the steps of ascent in front of the edifice received a new covering, the whole expense of the repairs, including painting, being about \$600.00. The house was again repaired in 1875; when the total cost of repairing and refurnishing, including painting, carpeting, a complete set of new pulpit furniture, and inside blinds for the windows, was \$622.16. The new chandelier then hung in the audience room was an additional gift from Mrs. Almira D. Crocker. On the Sunday after these repairs were completed, the pastor preached a sermon from Lev. XXVI, 2:—“Ye shall keep my Sabbaths and reverence my sanctuary.”—The house was first heated with a furnace in 1860; Miss Eliza Hamlin, at her death, having left a sum of money for the purpose of procuring it.

Twice this house has been draped heavily and with much good taste and artistic skill, for memorial services of national interest; once when the nation was in mourning for the death of President Lincoln, and again for President Garfield. Also, hardly three months ago, on the 8th of July last, the house was opened for a service in memory of Ex-Vice-President Hannibal Hamlin. It was at the hour of the funeral services at his home in Bangor. Very fitting was it that the house should be opened for that memorial service. For here in this village he was born and bred. His parents were honored members of this church. In the old meeting-house he went to meeting, and he was one of the first pastor's hearers, till, at the age of twenty-four, he left Paris to make his home elsewhere. Almost sixty years had passed since then, but he had been a frequent visitor in his native village, and every pastor had often seen him in the congregation, on the Lord's day. Though never a member of the church, he had been its friend and benefactor; his good name, character, and influence, are a legacy for which we are all thankful; and it was most fitting that these doors should be opened, as they were, for the inhabitants of the village and town to come in and pay their loving and heartfelt tribute to his great worth and fragrant memory.

In the first years of its existence, this church like many others of that time, had but little preaching. At the annual meetings of the Bowdoinham Association, from 1789 till 1821, arrangements were made each year for "supplies" for destitute churches, sometimes for ten or more, sometimes, in later years, for only two or three. At the meeting held in October, 1792, the record in the published minutes says: "Agreed on the following supplies, viz., for * * * No. Four, Elder Potter 4th Lord's day in November, Elder Stinson 4th in March, Elder Macomber 4th in June." In 1793, the arrangement was, "for * * * Paris, Elder Woodward 4th Lord's day in January; Elder Macomber 4th in June; and Elder Stinson 4th in August." In 1794, the arrangement was: "Paris, Elder Woodward 4th Lord's day in October; Elder Snow 4th in January; Elder Case 4th in June; and Elder Hall 1st in August." Thus it appears that in one of those three years the church was to be supplied four times, and in the other two years, three times a year. Truly, "The word of the Lord was precious in those days."

But before the next meeting of the Association, the church was taken out of the list of destitute churches by the call and settlement of a minister; and this was done while the churches in Hebron, Buckfield, Livermore, Wayne, Greene, Lewiston, and New Gloucester were still destitute.

The first pastor of the church was James Hooper. He was born in the town of Berwick, on the 17th day of December, 1769. He was the youngest child in a family of six sons and six daughters. When he was about twenty years old, his mind was specially awakened to the claims of religion as an all-important, personal concern. Months passed before he found deliverance from his burden, and peace with God; but at last he "obtained a hope," as he expressed it; and he "was baptized, and joined the church." Then at once the conviction that he ought to preach the gospel began to grow upon him strongly. He had thought about it before, but now texts of scripture opened their treasures to his mind, and he found that "preach he must, to beings accountable to

God." He began to preach on New Year's day, 1791, when he was a few days more than twenty-one years old.

At first, and for some time, he preached without any compensation. In his autobiography,* he said, "The first years of my preaching I did not receive one cent." The reason, which he gave for this, was, that he was unwilling to depend on his people for his support, without his own exertions, lest they should assume to dictate to him what he should do, how he should live, or how he and his family should dress. So the spirit of uncompromising independence was strong within him from the first. The first money he ever received for preaching was at Woburn, Mass., where he says, "the people contributed five shillings." There, in Woburn, he preached with some interruptions nearly a year; and besides the "five shillings" he received "a moderate compensation." He was advised by some to get a college education; but his health was far from good; he did not expect to live long; and he felt that his duty was to give himself to preaching, studying the Bible and other books as best he could. He says: "I loved the Bible and other good books, and I had a strong thirst for study and its effects. If obliged to work days, I studied nights." Besides preaching in Woburn, he travelled some time with the Rev. Joshua Smith, a good man, and a successful preacher in New Hampshire. "From him," he says, "I received great benefit." †

In 1793, Mr. Hooper came into this part of Maine. He preached first in Minot, in the part now Auburn; then three

*Life and Sentiments of James Hooper, Minister of the Gospel. Paris, Maine, 1834. One Volume, 16mo., pages 72.

† "Rev. Joshua Smith professed religion in the revival in Deerfield, [N. H.] in 1770, under the labors of Rev. Hezekiah Smith. * * * [He] labored many years as an Evangelist, and was instrumental in the salvation of many souls. * * * He was called in the midst of his usefulness to rest from his labors."

—Rev. Ebenezer E. Cummings; Historical Sermon. Note 1, page 33.

In 1794, Mr. Smith, "then a licentiate from the church in Deerfield," was laboring very successfully in the town of Bow, N. H.

—See Rev. E. E. Cummings' Historical Sermon, pages 12 and 34.

Sundays in Hebron ; and then by request in New Gloucester. While he was there a Baptist church was organized with twelve members ; and he says, " I was now well situated, had a good home, and as much preaching as I desired." There he won the respect and friendship of Judge William Widgery and also of the Rev. Samuel Foxcroft, an honored graduate of Harvard College, who had been recently dismissed from the office which he had held for twenty-seven years as the first pastor of the Congregational church in that town. Mr. Foxcroft was kind to him, encouraged him, and offered him the use of "any book or books in his library." "This," Mr. Hooper says, "was a great help to me ; for at New Gloucester I devoted myself wholly to study and preaching." Thus the years of his preparation for the ministry were passed, and he was ready to enter upon his work ; but his appointed field of labor was not in New Gloucester.

Very soon after the formation of the church in New Gloucester, on the 16th of October, Mr. Hooper received an invitation to come to Paris. In twenty days from that time, he was here. He came on Thursday, the 6th of November, 1794. The result of his coming was that he spent all his ministry, and all his days here ; he — the first and longest settled pastor of the church, and the first and only minister of the town. But in calling and settling him, the people did not act hastily or rashly. Nearly two months after his coming, on the 30th of December, a town meeting was called, and the 3rd article in the warrant calling it was this : "To see what the town will do about settling Mr. Hooper as a minister." The town clerk's record of the meeting thus called, says, "At a Meeting of the inhabitants of the town of Paris qualified by Law to Vote at the House of Mr. Levi Jackson in said town on Monday, the 12th day of January, A. D. 1795 * * *

Voted to hear Mr. James Hooper preach upon Probation until next March meeting.

Voted to choose a Committee of five Persons to see how Mr. Hooper will settle as a minister in the town.

made choice of

Messrs.	<table border="0"> <tr> <td>{</td> <td>Thomas Stevens</td> <td>}</td> <td rowspan="5">for said Committee."</td> </tr> <tr> <td>{</td> <td>David Andrews</td> <td>}</td> </tr> <tr> <td>{</td> <td>Levi Hubbard</td> <td>}</td> </tr> <tr> <td>{</td> <td>Josiah Bisco</td> <td>}</td> </tr> <tr> <td>{</td> <td>John Willis</td> <td>}</td> </tr> </table>	{	Thomas Stevens	}	for said Committee."	{	David Andrews	}	{	Levi Hubbard	}	{	Josiah Bisco	}	{	John Willis	}
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Further the Town Records say: "At a Meeting of the Freeholders and other Inhabitants of the Town of Paris Regularly assembled at the house of Mr. Lemuel Jackson on Monday, the sixth day of April. * * *

Voted to accept the Report of the Committee Relative to settling Mr. James Hooper, and then made choice of Mr. James Hooper for our minister."

In less than three months, this action of the town was followed by Mr. Hooper's ordination. He was ordained on Thursday, the 25th day of June, 1795. The ordination service was in Mr. Lemuel Jackson's barn, which stood not far from the site of the present Academy building, a little east of it, and near the residence of the late Mrs. Persis Black. The ordination sermon was preached by his eldest brother, William Hooper, who had baptized him and who, according to his brother James, "was the first Baptist minister that was ordained in the State of Maine."* The text of this first ordination sermon preached in Paris, was II. Cor. IV, 5: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The charge was given by Elder Isaac Case, who had been appointed by the Association to supply the churches in Buckfield, Hebron, and Paris, the last three Sundays in that month of June. The Hand of Fellowship was given by Elder James Potter of Bowdoin.

By this settlement in Paris Elder Hooper became entitled to four lots of land, which the original proprietors of the township had set apart for the first settled minister. According to Elder Hooper's Autobiography those four lots were

* William Hooper was born in Berwick, February 28th, 1747; he was ordained there August 14th, 1776; and he preached more or less in that town till the last year of his life. He died on the 7th of January, 1827.

"then worth four hundred pounds lawful money." But instead of keeping them all, he gave back two of them to the town, which, in 1801, sold one of them "at public vendue * * * for seven hundred and one dollars," Mr. Alex. Thayer of Buckfield being the purchaser. At the next March meeting, in 1802, the town "Voted to give the Rev. James Hooper the interest of seven hundred dollars due the town of Paris from Mr. Alex. Thayer for one year." On one of the lots which Elder Hooper kept, he made his farm, working hard the first ten years, to clear it up. During those years he says that he "received no salary from his people; but occasionally some small presents." He did not complain of this, though, but said, — "The Lord so prospered me, that I was as well able to help the people as they were to help me."

But in 1806, eleven years after his settlement, Elder Hooper thought seriously of leaving Paris to become pastor of the First Baptist church in Portland, then destitute in consequence of the removal of their first pastor, Rev. Benjamin Titcomb, to Brunswick. The church in Portland was eager that he should go. He was disposed to go. The negotiations were carried so far that, at one time, he expected to go the next week. He asked his dismissal from the church and town. He engaged a man to take his farm; and had a team ready to move his goods. But the people were unwilling to let him go. After conference with him by a committee, the town agreed to give him "the interest of the money for which the ministry land was sold, from the time of its sale, annually, so long as he should supply the pulpit * * * as minister of said town." With this arrangement he was satisfied, and he remained in Paris till increasing years and infirmities compelled his resignation, and till the close of his life.

According to the town records, it was twenty-three years from the time when the arrangement just spoken of was made, when he sent his resignation to the town in these words:—

"Being unable on account of age and bodily infirmities

longer to fulfil the duties and comply with the engagements into which I entered for supplying the pulpit in this town and having in an imperfect manner discharged the duties and responsibilities assumed by me at my first settlement as a minister of the Gospel in this place during thirty-four years, I now beg leave to resign my office as a minister of the Gospel for this town, and ask to be discharged from my engagements after the first day of April, A. D. 1829, and that this resignation may be entered upon the town records.

JAMES HOOPER."

Paris, March 29, 1829.

The Clerk's record of the action of the town on this letter. was this:—

"Paris, March 30, 1829.

* * * * *

Voted to accept the resignation of the Reverend James Hooper and that the same be recorded.

Voted to accept the following resolutions and that the Clerk furnish an attested copy of the same together with a copy of this vote to the Rev. James Hooper.

The town of Paris having received from the Revd. James Hooper his resignation of the pastoral office dissolving his connexion as the settled Minister of said town, and deeming it a suitable occasion to express their sentiments in relation to the subject, therefore.

1 Resolved, That while they regret the ill health of the Revd. James Hooper, and his consequent inability to attend to the further pastoral duties, they entertain a grateful recollection of his early and lasting attachment to his people, his fidelity to them in his ministerial relations—and the deep interest which he has always manifested in their welfare.

2 Resolved that the affectionate regards of his people attend him in his old age, and their ardent wishes that peace and happiness may crown his decline of life, and that he may enjoy the consciousness and the rewards of having faithfully discharged his duty.

3 Resolved, that these resolutions be recorded in the records of the town, and a copy of them be furnished to the Rev. James Hooper in behalf of said town."

When this action was taken, Elder Hooper lacked several months of being sixty years old; and it may well be a matter of surprise to some that then he should thus have been yielding to the infirmities of age. But his whole life had been a struggle with infirmity and disease. When fourteen years old, his lungs were seriously weakened by an attack of measles, so that he was sick less or more every winter after; and the wonder is, not that he yielded so soon, but that he resisted and kept the foe at bay, so long. On his fifty-fourth birth-day, he wrote these words:—"1824, December the 17 day. I am this day 54 years old. * * * Forty years out of the years of my life, I have been unwell in a greater or less degree."

Elder Hooper had ceased to be minister of the town, but he continued pastor of the church, full seven years longer;—though with ever increasing difficulty, hindrance, and interruptions. He did his pastoral work, and occupied his pulpit, in summer, but, as the years passed, he was absent from it, and confined at home, more and more in winter. As early as 1833, the supply of the pulpit was a subject of serious consideration by him and the church;—and, in those years, different ministers were employed to preach, sometimes for weeks, sometimes for months; among them David Nutter, Ephraim Harlow, John Hull, Adam Wilson, Reuben Milner, and Ransom Dunham. In the minutes of the Association for 1836, the church in Paris appeared in the list of churches as destitute of a pastor, the first time it had so appeared in forty-one years. The next year, the church in its letter to the Association spoke of having "an honorary pastor," whose labors they had long enjoyed, but of which they were then deprived. But before the next meeting of the Association, in 1838, the place, which he had left vacant, was filled by another minister. Five years more passed, and then, in the letter of the church to the Association, "Mention was made of the death of Rev. James Hooper.

for more than forty years pastor of the church." He died on the 24th of December, 1842, having lived in Paris forty-eight of his seventy-three years.

Elder Hooper had lived,— and done his work,— and died,— and “ after this the judgment ;” a judgment not infallible, indeed, or never to be reconsidered here, though absolutely infallible and final there, and yet so solemn here that all men should stand in awe of it. A sufficient time has now passed since his death, to allow us to judge of him fairly and justly,— without prepossession and without prejudice, weighing his character and work in the scales of an exact, impartial balance, as always the righteous judge, in judging, will

“ nothing extenuate,
Nor set down aught in malice.”

Elder Hooper was by nature and original genius, a leader and commander of men. As such he was acknowledged and obeyed. In his ordinary intercourse with men, he made no requests of anybody. He gave orders, and his orders were obeyed. Like the Roman centurion, he might have said,— “ I say to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it.”

He was a man of ability, and much more than ordinary ability. Had it been otherwise he could not have held his place in this church and town so many years, exerted so great an influence here, or won and held the respect and admiration of so many people of different classes for so long a time.

He was a man of great energy and force of character, strong powers of mind, quick perceptions, clear conceptions, deep insight, long foresight, indomitable will, persistency, and courage, absolute fearlessness and independence, complete self-possession, self-control, and self-confidence, a magnetic power of influence and control over others,— a very Andrew Jackson in his sphere.

As a minister of Christ, he had a message for every man, and there were none to whom he was afraid to deliver it.

He seems never to have known the fear of man. In the church, and in the town, he was a John the Baptist, or John Knox risen from the dead. No reed shaken by the wind, was he; nor any pliant sapling of the wood. He was no graceful birch, or drooping willow, or beautifully shaped maple distilling sweetness; but rather a hemlock, sturdy, rough-barked, and knotty, or an oak, tough, gnarly, and defiant of wind and storm. He was not clothed in soft raiment, like those who dwell in king's houses, but he was rather an Elijah with his sheepskin mantle and leathern girdle, rough, shaggy, and untamed, our most perfect specimen of "the Oxford bear."

His preaching was plain, direct, positive, robust; such as beseeemed a product of Elder Hooper's mind. It owed nothing in any way, in form, or tone, or coloring, to any earlier or later master, but it was as original and independent as was the man himself. It was not milk for babes, but solid food for fullgrown men, who had their senses exercised to discern between truth and error. His words were few, short, and sharp, like Elijah's or John the Baptist's. They were arrows; and if they were ever feathered, it was not for ornament, but that thus winged they might more surely hit the mark. Thus he said: "Repentance lays a penitent at the feet of sovereign mercy, passive in the hands of a sovereign God, to do with him as he pleases; i. e., he sees God just, and himself justly condemned, and he is willing to give a blank into the hand of God, to do as he pleaseth; as David said when driven from Jerusalem by his own son, 'If the Lord delighteth in me he will bring me back again; if not, let him do as he pleaseth.'" His sermons, full of thought and energy "all compact," were short, very short; seldom more than twenty or twenty-five minutes long,—for he had the rare ability to know precisely what he had to say, to say it, and be done.

His preaching was sincere, as sincere as it was plain. In it, as in everything else, he was honest, and all confessed and praised his honesty. He believed what he preached; and he preached what he believed. His convictions were

his own ; they were positive ; and in his utterance they appeared as plain as the features of the landscape shown by lightning in the night.

He was also as generous in his spirit as he was firm and positive in his convictions. Of the doctrine of "election" he said : "If no man on earth believed it but myself, I should still believe as I now do ; but as a man, I am as willing that any other man should enjoy his religion as I am to enjoy mine."

Not a little of a preacher's spirit, sympathies, and tone of preaching, may be learned from his texts ; whether they be judiciously chosen, or be such as "make the judicious grieve." From an extended series of Elder Hooper's texts, we may learn something of his character as a preacher. A small, unpretending manuscript volume of one hundred and thirty-two 16mo. pages in his handwriting, has escaped the ravages of half a century and is ready to give in evidence. The title given to it by him on the inside of the cover is this : "James Hooper's Text Book." At the top of the first page is this date : "Paris October the 16 A. D. 1823," and the latest date is : "A. D. 1840 June the first day." It contains one hundred and ninety-six texts ; with various memoranda and memorabilia ; records, as of a diary ; and lists of persons baptized at different times. The texts, whether longer or shorter, are for the most part fully written out ; and in some instances they are followed by brief outlines of the sermons founded on them. With few exceptions they make a complete sense as they stand by themselves ; and almost always they point directly to some important principles of truth or duty. They all have the merit of simplicity and sobriety ; and in no single instance are they quaint, eccentric, or sensational. The first text in the book is Acts III, 28 : — "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." The last is Matthew VI, 10 : — "Thy kingdom come ; thy will be done as in heaven so in earth." On the third page are these words of prayer : — "O Lord give me suitable subjects that I may bring that unto the

people, which I have received from thee." Such according to the evidence within our reach was Elder Hooper as a preacher.

But besides his work as a minister of the gospel, he had a large farm, which he had made, and which he carried on; and he was largely engaged in business. In his autobiography he said, "I have had dealings with very many men, and I have had but little difficulty with any. But I would not advise any minister to buy and sell so much as I have."

He also mingled much with public men, lawyers, judges, and political leaders, he always had their respect, and confidence, and in one of the political parties, he was himself a leader. He was a member of the Convention which framed the Constitution of the State; and he was a member of the important committee appointed by the Convention "to prepare and report to the Convention a Constitution or frame of government for the new State." Twice he was sent by the Town as its Representative in the Legislature. In politics he was first a Republican as opposed to the Federalists, and then a Democrat as opposed to the Whigs. As a Democrat he was decided and thorough-going. He often said that there were two things in which he was established:—one was religion, the other was politics; and when he was established in anything, it was as the everlasting hills are established.

Religiously, politically, and socially, he was a man of the people. Sprung, like Luther and Burns, from the common people, he was bound to them closely by the ties of kinship; and he was in complete and perfect sympathy with them. He was naturally a friend of the poor and needy; they knew him as such, and so he held them by their heartstrings. He had those qualities of plainness, bluntness, alertness, insight into men and things, knowledge of human nature, independence and honesty, which charm the masses, strongly attract them, and hold their admiration. They called him "Uncle Hooper," quite as often as Elder Hooper; and "he was Uncle to everybody."

In his personal appearance there was something striking, — something which made a deep and lasting impression on

those who saw him. His bodily presence was far from attractive or commanding. He was smaller in size than the average of men, though not diminutive. His head was large; and his features were uncomely, ugly, many have said. He had thick lips, and what is sometimes called a double chin, not always free from the stains of tobacco; and on account of a troublesome humor, he usually wore black patches on his face to cover the eruption, and soothe the irritation. But his eyes were large, bright, and piercing, as if his clear and bright intelligence, and his strong will, were looking out through their windows. His voice was rough and unmusical; but its want of sweetness was soon forgotten by those who heard him speak. His dress has been described by one, who knew him well, as for a long time the same in style, and general appearance: — black coat of the old revolutionary pattern, with black velvet breeches and black stockings, with knee and shoe buckles; and he carried a small bulls-eye watch, with fob-chain, an old fashioned seal, and a small compass. Unfading was the picture which many of the people formed of him in their minds, as they saw him, week after week, riding into the village on his fine, favorite, black horse, dismounting and fastening him to the fence, and walking erect and dignified towards the meeting-house, saluting each and all as he passed along to the door, and to the pulpit, which was his throne, and from which the whole service was conducted by his will, as if he had held a sceptre in his hand.

He had so high an estimate of the worth of time and was a man of such punctuality, that he always commenced his services at the appointed moment, and he was impatient of the least inattention or delay. If, when he had read a hymn, the singers were not ready with a tune, he would announce one himself; and if after another hymn there was delay, he would call out "Sherburne," or something else, as the case might be. Once, on exchange with the pastor of a church in another town, after the reading of the first hymn, the chorister asked him to repeat the number of the hymn, saying that they had failed to hear it. Instead of complying

with the request, he continued the service, and after prayer, took the hymn book, announced another hymn and said: "When I begin to speak it is time for you to begin to hear."

No one seems ever to have been offended by his bluntness, because all knew his honesty and candor, which compelled no slight praise from those who were not in sympathy with his views. When the Rev. Paul Coffin, D. D., visited Paris, and preached at the house of Daniel Stowell, Esq., in the year 1800, he made this record in his diary: "Hooper, the Baptist minister of the place, heard me in the afternoon, and conversed some time, with some judgment and apparent candor,"* and this is no slight praise from one who in the one hundred and five printed octavo pages of his diary spoke of hardly a single other Baptist or Methodist minister, without some expression of disrespect, if not contempt, — while to Elder Hooper is given the praise of having "some judgment and apparent candor."

Once, when Universalist preachers were first visiting this section of the country, some of the young lawyers of the place were in conversation at the County buildings, and a wish was expressed that one of them might come and preach a sermon here. "But how can we bring it about?" said one. "Go and see Elder Hooper," said another. Elder Hooper was consulted. In reply to the inquiry whether they could have the meeting-house for the purpose indicated, he said, "Yes, yes, and I will go and hear him myself. I have never heard a Universalist preach; and I want to hear them bring forth their strong reasons." In due time the preacher came and preached. Elder Hooper was present. After the sermon, the preacher asked him to make remarks and close the meeting with prayer. Then he rose deliberately and said, "If God has any plan whereby to save all mankind, I have no objections. Let us pray."

Such was Elder Hooper. Naturally and inevitably, his name is as familiar to the passing as to the past generation. The traditions of the people are crowded with anecdotes,

*Collections of the Maine Historical Society, Vol. IV, page 388.

which tend to illustrate, some one, and some another feature of his strong, positive, upright and downright character. Some of these anecdotes are well authenticated and to be received as matters of historic verity. Some have some foundation in fact, but are exaggerated and distorted out of all semblance of the fact; and some are purely apocryphal, with no better foundation than "the baseless fabric of a dream." But at this none need wonder. His was such a character, that legends gather and cluster about his name and memory, like bees on the infant lips of Plato.

But with all his ability and excellence, Elder Hooper had many limitations, and many serious limitations.

He was a man for his own time, and not for all time; for his own field of labor, and not for all fields. His knowledge was confined within a narrow range. His knowledge of the natural sciences; of philosophy, mental and moral; of history; of politics as a science whose roots run through all the past; of theology as a science with its own history, grounded in the Bible, as the natural sciences are grounded in nature, and ever improvable as is allowed and insisted on by Protestantism; and the principles of interpretation which should be applied to the Bible; — all that he knew of these things was narrow and much of it was out of date even in the time when he was living; and the golden caskets of literature, ancient and modern, he had never attempted to unlock. Once in the presence of Thomas H. Brown, M. D., he heard a gentleman, well informed in the sciences, speak of the principles and facts of the science of Chemistry, as then known, and particularly of number of elements, or elementary substances, then known to that science; but Elder Hooper interrupted him, and cut his statement short with the dogmatic assertion, "There are four elements, earth, air, fire and water." But he had some books which he read and studied well. This is shown by his set of Matthew Henry's "Exposition" of the Bible; an early edition, in six large volumes, sixteen by six and a half inches in size, printed in London in 1721; and for which he paid the sum of sixty dollars. Occasional notes or remarks in

his handwriting in the margin of the well used volumes, show the care with which he read, and the shrewdness of his reflections.

His system of theology was one-sided, disproportioned, exaggerated and extreme in some points and seriously deficient in others. He was strong in his views of the sovereignty of God, predestination, and election, but he was weak in his views of man's free moral agency, of his accountability grounded in his moral freedom, and of the free offers of salvation to all men without exception or mental reservation. His views approached, though they did not reach, and much less cross, the dead line of antinomianism, or of those old school Baptist views on which the churches in Berwick, Bowdoin, and Sidney, were stranded and left high and dry;—sad warnings against the drift by which they were cast away, and by which some were driven to form the Freewill Baptist denomination as a protest against those one-sided views which in their insistence on some truths, neglect others, which are their correlatives, and without which the truths insisted on, become not merely half truths but errors. Elder Hooper was too right-minded to go to the extreme of denying man's moral agency. He believed it, and said: "I confess that it is difficult to reconcile the determinate council of God with the moral agency of man, but they are both plainly revealed in the word of God. See Acts 2, 23. Speaking of Christ, 'him, being delivered by the determined counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.' Here we see the determined counsel of God, on the one hand and the moral agency of man on the other, yet these agents that fulfilled God's determined counsel are charged with wickedness." It is to be noticed that in this statement of his views Elder Hooper speaks twice of "the moral agency of man," but he does not use the words "free moral agency;" and whether his views were such that he could have used the word "free" in this connection or not, it is true that his views were so decidedly of the old school, and so far from the new school of theology, that unintentionally, and unconsciously,

he, by his preaching and teaching, led his people dangerously near to antinomianism, and their ruination as a church.

Elder Hooper was not in sympathy with the inward spirit or the outward activities of the churches in his latter days. He deplored their drift as away from, instead of towards, the truth. He used to talk much, in those years, about the tendencies towards an educated ministry, pride, and popularity in the churches, which if not checked, he said, would make another reformation necessary. He was not in sympathy with the Temperance Reform. He always stood aloof from it, as an invasion of men's personal rights and natural privileges. He never broke away from his practice of taking something stronger than wine, for his stomach's sake, and his constant infirmities; though, invalid as he was, he never made his health an excuse for his practice. He practiced as he did, because he had a mind to, — and he never yielded in the least to the mastery of his habit, or to over-indulgence. He was not in sympathy with Sunday schools, or with Ministerial Education, or with Foreign Missions. To an agent of our Foreign Missionary Society, who called on him, and candidly explained to him its object and work, he said, — “If I had a hogshead of gold in my cellar, I would not give you a dollar.”

That was Elder Hooper. He had his own mind, and his own way, and who could turn him? He was stern, rough, rugged, severe, imperious, dictatorial. From the traditions most current concerning him, it seems as though those who lived with him, or with whom he lived, saw little else of him than his rude and rough exterior, his self-reliance, his independence, his arbitrary, dictatorial manner, his defiance of every man's opinion, unless he chose not to defy it, and his utter scorn of the common courtesies of life, speech, and manners. But within his heart there was the spirit of another man. He had a spirit of tender sympathy with the poor, the suffering, and the lost. He had a spirit which bowed in humble, adoring reverence before the Lord his God. He honored man because he honored and exalted God. He loved little children, though often they did not

know it, and were afraid of him. He had his gentle moods, and his softened feelings. The difference between him and other men was that he was made up rough side out, as usually they are not. Therefore, in reality there were two Elder Hoopers; — one outward, and seen by the world; the other inward, and known to God, to the poor, and those who knew him best.

It is not given to many men to exert such an influence as was exerted by Elder Hooper here in Paris; but that influence was no accident. There was something in him to account for it, and to produce it. Notwithstanding his limitations and his faults, he was one of those men who in church and state are pillars.

The death of Elder Hooper was at a point a little more than midway between the formation of the church and the present time; — and when he ceased to be pastor, that point was almost reached. Therefore the close of his ministry divides the history of the church into two very nearly equal parts. What was done in the former of these periods, is to be learned mainly from historic records; — what has been done in the latter, is largely within the knowledge of men now living. Consequently much has been said of Elder Hooper and his times; while less needs to be said of later men and times. But for more reasons than one, especial note should be taken of the life and work of Elder Hooper's immediate successor.

His successor and the second pastor of the church was Caleb Bailey Davis.

He was born in Methuen, Mass., on the 3d of July, 1807. He was a child of Christian parents, who were members of the Baptist church in Methuen. In his later life, he often spoke of impressions which he had received from his mother's religious instructions, and from her prayers for him, in her room, her hand sometimes laid upon his head as in an act of consecration. But when he was twelve years old his mother died; and a few years later his father followed her to the silent land.

In his early years, he was fond of study, and he wished much to get a thorough education; but the way was barred. He was apprenticed to learn the trade of a house-carpenter in Windham, N. H. There, for three years, he was under unchristian influences; and when he returned to Methuen, at the age of twenty-one,—though strictly decorous and upright in his outward life and conduct, he was destitute of religious faith and of religious interest. So two years passed; and then, on his twenty-fourth birthday, he found himself suddenly and unaccountably interested in the matter of his soul's salvation. He felt that he was a sinner, and that he needed a Savior. Not at once, but after a time, and after many an inward struggle, he found deliverance, peace, and joy, in Christ the Savior; and he found it while in his closet,—praying. No sooner did he find himself “a new creature” in Christ, than he found that he had been taken possession of by a spirit of consecration to Christ. But he was careful to test his views and feelings by the word of God. He made a careful study of the New Testament, that he might learn from it what Christ required of him; and having assured himself as to his duty, he offered himself as a candidate for membership in the Baptist church in Methuen, and was baptized on Sunday, the 6th of November, 1831.

Immediately after his baptism, he felt a strong, inward urging to give himself, in some way, specially to the service of Christ, and the welfare of his fellowmen; though not yet had he felt that it was his duty to preach the gospel. Therefore, to fit himself for some more effective service in whatsoever field the Lord might call him to labor, he went, in January, to the Literary Institution at New Hampton, and studied there somewhat more than two years. Then he entered the Newton Theological Institution in 1834, took the full three years' course, and was graduated with his class in 1837.

From Newton he went at once to Farmington, and preached there six Sundays. He received a call to settle as pastor of the church, but declined it. He attended the meet-

ing of the State Convention, held that year in October at Bath, and there he was urged by some, who knew the needs of this field, to visit Paris. Without doing so, however, he returned to Methuen. But he could not rest. What he had heard of this field so weighed upon his mind, that he turned back, took the journey from Methuen, and came here to see the field for himself, and learn, if he could, whether the Lord had some work for him to do here, or not. He preached here two Sundays,—and visited somewhat among the people. He saw little that was inviting. He saw that certainly there was a field here for labor, possibly, with God's blessing, a field for usefulness. He decided to labor here, at least for a season. The people were singularly drawn to him, and he was encouraged by their manifest readiness to work. In December they gave him a call to settle as pastor. But in his wisdom he saw that some things could be better done before than after his acceptance of their call. Therefore, in that matter, he counselled delay. In the winter, plans were made to build a new meeting-house, and he thought he saw the promise of a better day. In April the call was renewed, and accepted; and on Wednesday, the 27th of June, 1838, he was ordained. The ordination service was held in this new house, though it was unfinished; only boarded, and prepared with floor and seats for the occasion. The ordination sermon was preached by the new pastor's friend and for one year fellow-student at Newton, the Rev. Alvan Felch of New Gloucester. The ordaining prayer was offered by Elder Hooper. The charge was given by Rev. John Tripp of Hebron, then seventy-seven years old, and in the fortieth year of his pastorate there. The address to the church was given by Rev. Reuben Milner of Norway. The day of the ordination was just forty-three years and two days after the ordination of Elder Hooper, who then and there by the imposition of hands, transferred his office to his successor. The record in the church books says:

“The services were deeply interesting & impressive; to see our aged Elder, who had been the pastor of this church

for more than forty years, laying his hands on the candidate & imploring the Divine blessing to rest on his successor, was really an impressive season."

His whole ministry, like that of his predecessor, was spent with this church. His term of service was longer than that of any other pastor since Elder Hooper, — though it was only one-third as long as his. He was a man of note in many ways. He had a fine physique; was tall and of good proportions; and till the beginning of the end, he had such uncommon health and strength that he was not kept from meeting on the Sabbath a single day after his conversion; and in all the years of his active life one would have selected him as one of those most assured of length of days, and the crown of age. But suddenly, in January, 1852, his eyes became abnormally sensitive to the light, and soon his whole nervous system was so affected that he was compelled to cease from his work. His last public service was on the 15th of February in that year, when, with eyes closely bandaged so as entirely to exclude the light he attended the funeral of his friend, Mr. Thomas Clark, and according to his record of "funerals" spoke from the text, 1 Cor. XV, 53: "This corruptible must put on incorruption, and this mortal must put on immortality." In May he sought relief from eminent oculists in Boston, Dr. Reynolds and others, but in vain. In September he resigned his office as pastor of the church; and his resignation was unwillingly and sorrowfully, but of necessity, accepted. In December his disease reached such a point that not only light, but noise and movement, though slight, caused pain, often excruciating, as if he had been made

" Tremblingly alive all o'er,
To smart and agonize at every pore."

So passed the days, and weeks, and months, and years, till the third year had fully come, and then on the 12th day of January, 1855, he ceased to be mortal. But though his dissolution was preceded by so much of suffering his mind had shown its superiority over it, and he had been a con-

queror through Christ who strengthened him. Often in his paroxysms of pain he said, "O Lamb of God, be thou my pattern!" Often he spoke of inward peace and joy—"unutterable and inexpressible." Once he said, "The apostle's vision of a rainbow round about the throne could not exceed some views of the heavenly world that have been presented to my mind. An artist would joyfully spend ten thousand years to represent such glory." When his physician told him that his last day on earth had come, "he exclaimed: Blessed, blessed news! Welcome, everlasting life." The last words which he spoke were, "Ease in death, ease in death.—Peace, peace, peace.—Amen, Amen!" Such was the passing of Caleb Bailey Davis.

But though his life was ended thus early and untimely, his labor in the ministry had not been in vain. It had been fruitful in good results. In the first years of his ministry, there had been a cheering growth of religious interest among the people, many conversions, and large additions to the church. There had also been enlargement in other ways; growth in the knowledge of the truth as it is in Jesus; an expansion of Christian sympathy and Christian benevolence, in active co-operation with the great Christian enterprises of the age; and a work of benevolence that provoked very many, and all this under circumstances, often adverse and threatening. At the time of his settlement, several members either refused to act or dissented from the action, but with hardly an exception, they soon ceased from their dissent, and acted cordially with the church.

Peculiar as was the field and the work to be done in it, he was peculiarly adapted to the field and the work, and the time in which he was called to do it. Calm, deliberate, and always self-possessed, thoughtful, patient, and persistent, gentle and yet firm, endowed by nature with a large measure of good sense and sensibility, well trained and cultivated in the schools, never rash or in too much haste to act, but straightforward and tenacious of his purpose, when once it had been formed; wise to see what in any case needed to be done, judicious in choosing and determining what it was best to do,

and skillful in adapting means to ends to gain his end, when once he had decided on it; always devout and reverent, yet never wanting in the grace of genial manner; kind, courteous, and gentlemanly in all his intercourse with men, a singular sense of propriety, decorum, and order showing itself in whatsoever he said or did, he seems to have been especially raised up, called, qualified, and sent to do the work which needed to be done here in Paris; to take up the work into which he entered, when and where Elder Hooper left it; to set in order the things that were wanting, to change what needed to be changed, to lead the church up into a true and hearty sympathy with the Christian spirit of the age, and the various enterprises of Education, Temperance, Missions, and all that pertains to benevolence, reform, and progress; and all this he did so quietly, so silently, so imperceptibly, as to cause no jar or discord, but the change seemed more like growth than the revolution which it was. Very delicate, difficult and important, was the work which he had to do, but in the good providence of God, when the hour had come, the man was ready, and he was here.

His influence was felt for good, not only in this church and town, but in all the region round about, in the churches of the Association, in the counsels of the Baptist State Convention and the State Missionary Society, and in the Board of Trustees of Waterville College, of which he was a member from 1842 till his death. Particularly, his influence was for good in behalf of the cause of Temperance. When he came to Paris the reform had sterling friends and advocates, in many towns, but in none was it strong, and in many it had not yet gained a foothold. Here in Paris, what has well been called "the powerful influence of Elder Hooper" was against it, as was the influence of many leading members of the church, but, with singular wisdom, tact, and courage, Mr. Davis threw his influence in favor of the cause, spoke for it here and in other towns, and did not a little to hasten that triumph of the reform in Maine, which he lived to see.

As a student he was diligent, careful, thorough. His Hebrew Bible and his Greek Testament, he kept close at

hand and in daily use, and in general literature, and the natural sciences, his aim was to keep himself abreast of the times, so that his opinions should command the respect of his people.

As a preacher, his sermons were distinguished for simplicity, plainness, directness, and adaptation to his hearers' needs; for careful discrimination, exact and proper statement, richness and fullness of Christian thought, and that grace which, because it tends so much to win upon the heart, and promote spirituality of mind, devoutness of soul, and righteousness of life, is sometimes called "unction." He was not a brilliant or dazzling preacher; he used but little gesture; but he was sweet-voiced and charming in his deliberate utterance, and all his words tended to inform the understanding, enlarge the heart, exalt one's aspirations, and make the life better. Few sermons exceeded his in their power to make clear, distinct and lasting impressions on the mind,—the understanding and the memory. Of the sermons which I heard him preach in the years from 1838 to 1851, the text, and theme, and leading thoughts of each were fixed in my mind, as by some photographic process; and the sermons of no other preacher heard in those years, are more distinctly remembered, and only a few so well.

His views of Christian truth were not one-sided or narrow, but broad and many-sided. Instead of carrying any doctrine to an extreme, his aim was to hold it in its proper place, and view it in its proper relations and proportions, neither magnifying nor minifying, nor distorting any truth. So he held and preached the truths held and insisted on by opposing parties, by Predestinarian and Freewill Baptists,—and he avoided their errors. "The Balancings of Truth" was the subject of a sermon which he preached before the State Convention in 1845, from the text,—Psalm CXIX, 128:—"I esteem all thy precepts concerning all things to be right; and I hate every false way." That published sermon is a good illustration of the even balance of his mind in its doctrinal position, and in regard to the teachings of the Bible. In it, after a vivid statement of the contrarieties

and oppositions of doctrine in the Christian world, he said : " Whence these Babel dialects, these Ishmaelite theorems? Come they not from this cause : — the Christian world has not esteemed all the divine precepts concerning all things to be right ; nor has it hated every false way? The completeness of revelation has been violated. The Bible has been cut into fragments, and each separate part constructed into a system by itself. The fullness of scriptural truth, its beautiful proportions, its just balances, its placing one thing over against another in lovely agreement, have been forgotten. Good men, in their zeal to elevate and defend a favorite doctrine, have been incautious in their treatment of other equally important doctrines. The theological radius has been used for the diameter, the small segment for an entire circle. Principles, expansive as infinity, have been cramped, and forced into occasions of contention ; and principles, local and temporary in their design have been distended, to include the centre and circumference of Christian faith." From this fundamental view of the truth, as that which, Milton says, " came once into the world with her divine master, and was a perfect shape most glorious to look on," but which, since " he ascended, and his apostles after him were laid asleep," has been dismembered ; " hewed into a thousand pieces," and " scattered to the four winds ;" from this fundamental view of the Bible, as teaching a consistent and harmonious system of divine truth, when all its precepts concerning all things are allowed their proper weight, — Mr. Davis led the church into an enlarged conception of Christian truth, and brought it into harmony with the churches of the denomination, holding the views of Andrew Fuller of England, Caleb Blood of Portland, Thomas Green of Yarmouth, John Tripp of Hebron, and John Haines of Norway, and the New Hampshire Declaration of the Faith held by the Baptist churches.

In his personal character there was a grace of blended wisdom and devoutness, such as is commonly called saintliness. It is such as reminds one readily of Fenelon and Leighton. All who knew him well seem to have been im-

pressed and awed by it. When he died, his brethren of the State Convention, speaking through the chairman of their committee, the Rev. Samuel L. Caldwell, D. D., said: "All his qualities and all his acquirements were distilled into a sort of Christian wisdom. And wisdom, graced with a genial humor, mollified by love, dignified into piety, energized into constant activity, Christian wisdom was his forward characteristic." But his spirituality of mind and his devoutness were as striking as was his wisdom. The spiritual mind, as distinguished from the unspiritual, was eminently his. He was a man who walked with God. He lived in intimate communion with God. He had a well trodden pathway to the throne of grace. He had his set times for his devotions, when he withdrew to his closet, and having shut the door, gave himself unreservedly to the reading of the Bible, meditation and prayer. Fasting-days he kept as a means of grace for himself; and he kept them as strictly and conscientiously as if he had been one of the Puritans of the olden time. On each alternate Friday, it was his custom to abstain entirely from food,* and to spend the day in his room "reading the Bible and the most searching religious books, and in meditation and prayer." Also, it was his custom nightly to rise from his bed, at midnight, and not only kneeling, but prostrating himself upon the floor — give himself for a time to prayer. After his decease, it was said that, during his whole ministry, he was never known, under ordinary circumstances, to fail of doing this for a single night. But of his fastings and prayer he made no parade or boast; no more than if in another land or age he had anointed his head and washed his face that he might not appear unto men to fast. Of his closet transactions he

*"Fasting, when it is in order to prayer, must be a total abstinence from all meat, or else an abatement of the quality; for the help which fasting does to prayer cannot be served by changing flesh into fish, or milk-meats into dry diet, but by turning much into little or little into none at all, during the time of solemn or extraordinary prayer. * * * All fasting, for whatsoever end it be undertaken, must be done without any opinion of the necessity of the thing itself, without censuring others, with all humility, in order to the proper end."

—The whole works of the Right Rev. Jeremy Taylor, D. D., in Ten Volumes. Vol. III, pages 168, 169, i. e., Holy Living, Chap. IV, Sec. V.

did not speak to men in public or to his friends in private, because he knew that to speak of them, and publish them, would be to profane them, and make them worse than useless. But their influence upon him could not be hidden. It must be manifest, as the communion of Moses with God on Sinai made his face to shine, when he came down from the mount, though he knew it not. Humble, self distrustful, unpretentious, as he was, he made those with whom he came in contact feel that he was a man of unusual sanctity, — not sanctimoniousness,—for there was no trace of pretense or cant about him; but unaffected, genuine sanctity. “Do you know Mr. Davis, of Paris?” I once said to the Rev. Zabdiel Bradford of Yarmouth. “Know him,” he replied, “yes, he is the holiest man on this earth.” I learned afterwards that they had been classmates at Newton; and that his answer to my question had been dictated by his acquaintance with him there, and in the six following years. After his death, another classmate in the Institution at Newton, the Rev. William H. Shailer, D. D., prepared and published in his paper, the *Zion’s Advocate*, an extended biographical sketch of Mr. Davis, with analyses of his character, as a man; as a Christian; as a preacher; and as a pastor; the six articles filling nearly eleven columns of the paper. Those tributes to his memory were sincere, discriminating, and hearty in their delineation and commendation of his excellence; and they show like a wreath of Immortelles placed by a friend upon his coffin. In one of those articles, Dr. Shailer said: — “Our own impression is, that he deserves to be ranked among the most devoted and pious men that our country has produced;” and in another he said: “Beyond almost any man we ever knew, he answered Cowper’s description of a good preacher:

“Simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.”

It was my fortune to meet him occasionally in his later ministry, and I never left his presence without feeling that the interview, whether longer or shorter, had been one of positive benefit to myself, or without an increased respect and admiration for him whose acquaintance and memory I never ceased to prize; and the mention of whose name anywhere is to me "as ointment poured forth."

The next and third pastor of the church was Adam Wilson, D. D. He was born in Topsham on the 10th of February, 1794. He was fitted for college at Hebron Academy; and was graduated from Bowdoin College in 1819. In the first year of his college course, he was an earnest religious inquirer; and before his graduation he made his profession of religion, and was baptized by Rev. Henry Kendall. After his graduation he studied theology with William Staughton, D. D., of Philadelphia, and he was ordained as an evangelist at Topsham, on the 13th of December, 1820. In the early part of 1822, he began to preach in Wiscasset, where he continued nearly three years. He afterwards preached several years in New Gloucester and Turner; and he was the first pastor of the church in Turner. In 1828 he established the *Zion's Advocate*; and he conducted it as Editor and Proprietor till 1838, when he became pastor of the First church in Bangor. There he remained nearly four years. Then he was again pastor of the church in Turner two years. In 1844 he again took charge of his paper, — the *Zion's Advocate*, which he conducted till 1850, — when he became pastor of the church in Hebron, three years; and then, after the resignation of Mr. Davis, he was pastor of this church from 1852 to 1857, five years. After resigning his office here, he made his home in Waterville, supplying destitute churches, and doing much missionary work in the State; till within a few weeks of his death, which was on the 16th of January, 1871; — fifty years and thirty-four days from the day of his ordination. He was a man of remarkable physical vigor, such that when he was three score and sixteen years old it seemed almost literally true that, "His eye was not dim, nor his natural force abated." He was

a good scholar, when there were but few educated men in our ministry; and he kept his scholarly habits to the end of his days. He was a sound, instructive preacher of the gospel;—an eagle-eyed editor of a religious paper; and a successful man of business, all in one. He made his influence felt strongly in favor of education and every other good cause, from first to last. During the long period of forty-two years,—from 1828 till his death,—he was one of the Trustees of Waterville College and Colby University; and he was President of our Maine Baptist Education Society, when he died. As a preacher he lacked the grace and brilliancy which make some preachers famous,—for a day; but he had those sterling qualities which give lasting influence for good, by informing the understanding and quickening the conscience. He preached the gospel as a gospel of salvation for lost men through Christ, and as a gospel whose natural fruit is righteousness of life. This twofold character of the gospel formed the burden of his sermon preached at my own ordination in Auburn; and in his preaching to his own people he insisted upon good works, or morality, as if not Calvin, but he, had first said, “We never dream, either of a faith destitute of good works, or of a justification unattended by them.” So good was his influence, and so good in so many ways, that it has been said that “probably to no one man is the present prosperity of the Baptist denomination in the State of Maine more due than to the subject of this sketch,”* Dr. Wilson. To me he was so well known that when, in another State, I learned of his death, I spoke of him to my congregation, and said that modest, unassuming, and unambitious as he was, he had been one of the most influential men of all our New England ministry; and now I am glad to say that it was well that his ministry of five years duration here, followed, and added its good influence, to the ministry of his warm friend, and beloved fellow laborer, Caleb B. Davis.

*The Baptist Encyclopedia. * * * Edited by William Cathcart, D. D., pages 1256 and 1257.

Dr. Wilson's successor, and the fourth pastor of the church, was William Hosmer Shailer Ventres. He was born in Haddam, Conn., on the 3rd of October, 1832. He was fitted for college in the High School at Brookline, Mass.; and was graduated from Harvard College in 1855; and from the Newton Theological Institution in 1858. He first came to Paris in February, 1858. He came again in the following April, intending to preach two Sundays; but the religious interest then developing, led him to remain several weeks, so that practically he had charge of the pulpit from that time. He was ordained in Portland, on Thursday, the 8th of the following July. At his ordination, the sermon was preached by William H. Shailer, D. D.; the prayer of ordination was offered by Rev. Thomas B. Ripley; and the charge was given by Rev. George W. Bosworth. He was pastor of the church eight years and four months; resigning and closing his labors the last Sunday in October, 1866. On leaving Paris, he at once became pastor of the church in Hyde Park, Mass.

The next and fifth pastor was William Henry Walker. He entered upon his work here in 1867, and closed it in 1870. He was born in Lexington, Mass., June 1st, 1824. He was converted when eighteen years old; was baptized by the Rev. William Leverett; and was soon led to feel that the work of the ministry was his appointed work. He was fitted for college at Phillips Academy, Exeter, N. H.; and then he studied two years,—1850 and 1851,—in Brown University. He then took the full course in the Newton Theological Institution; and was graduated with his class in 1855. On the 8th of August, in that year, he was ordained in Westboro, Mass. He was pastor at Westboro three years; at Natick, three years; at South Gardner, three years; at Hampton Falls, N. H., three years; here in Paris, three years; at Greenville, N. H., three years; at Warner, N. H., eight years; at Edgarton, Mass., four years; and at North Leverett two years. He died suddenly at North Leverett, just as he was leaving his house to visit a sick parishioner, on Sunday, the 27th of November, 1887. The text of his

last sermon was Phil. III, 8;—last clause, “That I may win Christ.” Of all the pastors of this church, he is the only one whom I never saw, but the uniform testimony of those who knew him well, in his different fields of labor, shows that he was a good, faithful, trustworthy man; a devoted and faithful minister of Christ; a plain, simple, scriptural preacher of the gospel; and a kind, sympathizing, and helpful pastor; one whose steadfast aim in life was to do good to his fellowmen, and who, when he left the world, left to his friends who survived him, a good name, and a grateful memory.

Mr. Walker's successor was Albert Aaron Ford. He was born in Boston, Mass., August 25th, 1840. He was educated in the public schools of Cambridge, Mass.; at Phillips Academy, Andover; and in the Newton Theological Institution, from which he was graduated with the class of 1870. On the 2nd of November, in that year, he was ordained here as pastor of the church. The ordination sermon was preached by Sumner R. Mason, D. D., of Cambridge, Mass.; the ordaining prayer was offered by Rev. A. K. P. Small; and the charge was given by Adam Wilson, D. D. At the end of two years from his ordination, he tendered his resignation, and closed his labors on the 2nd of November, 1872. He was afterwards settled as pastor at Belfast, three years; at Tennant's Harbor,—in St. George, two years; and at Waldoborough, four years. Then, failing health compelled his resignation, and his withdrawal from the active work of the ministry, in 1884. From that time, he gradually declined till his death at Kent's Hill, on the 2nd of June, 1887. Before he entered upon his course of study for the ministry, he was a practical printer of singular good taste and skill; and he sacrificed much that was promising in his business prospects when he decided to become a preacher of the gospel. But having made that decision, he did not look back. He was a diligent and faithful student; a clear and vigorous thinker; and an unaffected and earnest preacher. He was a man of marked simplicity of mind and character; frank, honest and straight-

forward ; true to the core ; unselfish and thoroughly devoted to his work ; clinging to it even in bodily weakness and decay. He was devout in spirit ; fervent in prayer ; tender in his sympathies ; and pure in heart. He was one who might have said without reproach, " I believed, and therefore have I spoken ;" and when he died many felt that he had won his Master's welcome : " Well done, good and faithful servant." In recognition of his attainments as a scholar, the honorary degree of Master of Arts was conferred upon him by Colby University, in 1879.

In the next month after Mr. Ford's resignation I received and accepted a call to the pastorate. I entered upon my work here on the first of January, 1873 ; and closed it with the month of June, 1883.

The next pastor was James Edward Cochrane. He was born in Monmouth, July 4th, 1854. After having attended the common schools in Monmouth and Easton, he studied three years in the Waterville Classical Institute ;—was graduated from Colby University in 1880 ; and from the Rochester Theological Seminary, in 1883. — He was licensed to preach by the church in Easton in 1873 ; — and he was ordained at Mariaville, on the 5th of August, 1879. He entered upon his labors as pastor of this church, on the first of September, 1883 ; and closed them on the first of August, 1886. On the 14th of the next October, he sailed from Boston for Missionary work in Burma.

His successor, and the ninth pastor, was Gideon Mayo. He was born in the town of Eden, Hancock County, November 23rd, 1846. He was educated in the common schools of that town ; at the State Normal School, Castine ; and at the Newton Theological Institution, — two years, 1883 and 1884. He was licensed to preach by the church in Eden, in September, 1883. He was ordained at Brooklin, on the 2nd of September, 1884. After a pastorate of three years there, he was called to this field, where he was pastor of this church, and also of the church at South Paris, two years, from 1887 to 1889. Then he resigned, and became pastor of the church in Harrington.

The present pastor, Arthur Pearl Wedge, was ordained here on the 7th of November, 1889. The ordination sermon was preached by the Rev. William C. Barrows; and the ordaining prayer was offered by the Rev. C. W. Potter of Litchfield, Conn., — a grandfather of the candidate.

From what has now been said, it appears that, of the ten persons who have held the office of pastor in this church, four, — the first, second, sixth, and last, — have been ordained here; — the first in Mr. Jackson's barn, before the first meeting-house was built; the others in this house. It also appears that the church has had a settled pastor full ninety-four of the one hundred years of its history. Three years, seven months and seven days passed between the organization of the church, and the ordination of Elder Hooper, — but he had been laboring here seven months and nineteen days at the time when he was ordained. Since that time, the pastorate has been vacant, not more than thirty months, counting them all. But in not a few of those months, the pulpit was supplied by the same person who was soon settled as pastor. It was so supplied, as we have seen, by Mr. Ventres, during the four months before his ordination. Also, in the interim of eleven months between the resignation of Mr. Cochrane and the settlement of Mr. Mayo, the pulpit was supplied from November 14th, 1886, till June 26th, 1887, — a period of seven and a half months, by the Rev. William C. Barrows, who received and declined a hearty call to the pastorate, and who says that the months spent with the people in Paris, "were months of peculiar pleasure and satisfaction." — Other churches, in their history of a hundred years, may have had fewer pastors, but very few have had a settled pastor more of the time.

The first pastor of the church, Elder Hooper, was twice married. His first wife was Miss Sally Merrill of New Gloucester. She was born December 5th, 1778. They were married in 1797, and she died of consumption, on the 19th of April, 1802. His second wife was Mrs. Betsy Hubbard, widow of Reuben Hubbard, and daughter of Benjamin Stowell of Worcester, Mass. She first came

into the town of Paris, in 1784. They were married, November 18th, 1802, and she died, April 1st, 1853. The other nine ministers of the church have all been helped in their ministry, by wives whose names are in the book of life, and who are all now living.

Seventeen persons have served the church in the office of Deacon. Their names, with their terms of service, are as follows, viz. :—

* John Willis,	1791-1812.
* William Parsons,	1797-1806.
* Stephen Chase,	1805-1830.
* Daniel Fobes,	1806-1814.
* Josiah Smith,	1811-1830.
* Joseph Lindsey,	1817-1824.
* Benjamin Chandler, M. D.,	1824-1827.
* Isaac Mann,	1826-1838.
* Luke Chase,	1829-1839.
* Thomas Stevens,	1839-1865.
* Joel B. Thayer,	1839-1874.
* Levi Thayer,	1854-1875.
Austin Chase,	1854-1874.
Henry F. Morton,	1874-1885.
* William Rice,	1875-1891.
Alexander Edwards,	1885-—.
Carroll R. King,	1891- —.

Dea. Willis was one of those who having “served well as deacons, gain to themselves a good standing and great boldness in the faith which is in Christ Jesus.” He was a devout man and his house, at the north-west corner of the Common, was very near the sanctuary. Like some of the first deacons of the church at Jerusalem, he became a preacher of the word; and as such he will be spoken of in his place with the ministers, who have been raised up in the church, or have proceeded from it.

Dea. Parsons lived in Norway, and was one of the early settlers of that town. He was there, and began to fell trees on the lot, of which he made his farm, in 1787, if not in

1786. According to a tax-list dated "November th 7, 1794," he then paid a higher tax than any other of the inhabitants, with the single exception of Henry Rust. He was one of the seven persons dismissed to form the church in Norway in 1806; and he was the first deacon of that church. He was twice a delegate from this church to the Association; and eleven times from the church in Norway. As a man, and as an officer he had the respect of all. He died on the 8th of January, 1845, aged eighty-five years.

Dea. Stephen Chase lived in Woodstock, at a place nearly ten miles distant from this village. He was one of the early settlers of that town; moving into it with his family in 1802. During all the time that he lived in the town he was "its foremost man." He was the trusted and efficient Agent of the Proprietors of the township for the sale of their lands; the first Justice of Peace; and the first representative of town in the Legislature. He was baptized in Woodstock by Elder John Tripp, of Hebron, on the 22nd of October, 1804.* Extracts from a diary kept by him in the years from 1801 to 1806 have been published;—and under the above date of his baptism, he says, "Went to meeting at Luther Whitman's and was baptized, together with three others." Under date of "1805 * * * June 9th," he says, "Went to meeting at Mr. Swan's and heard Elder Hooper. Went to the water, and saw my wife and Merrill Chase's wife and Calvin Cole baptized." Often he speaks of going to meeting at different places, and hearing,—sometimes Elder Tripp, sometimes Deacon Willis, and sometimes Elder Hooper, preach.—Sometimes he says "Went to Paris and heard Mr. Hooper;"—sometimes, "Went to a church meeting at Paris," and several times, "Elder Hooper preached here." From this we see as "in a mirror, darkly," the scattered condition of the church in those years; the work of its minister;—and the thirst of the

* "About the last of October, 1804," Elder Tripp visited the people in Little's Grant, afterwards Woodstock; and in his Journal he made this record:—"I preached and attended conference with them, and baptized four persons."—*The Massachusetts Baptist Missionary Magazine*, Vol. 1, p. 133.

people for his ministrations. In 1825, Dea. Chase moved from Woodstock to Lincoln;* and afterwards he was dismissed, with others, to form the church in that town.

Daniel Fobes of Bridgewater, Mass., was born February 12th, 1742. In 1769 he married Hannah Standish, who was a great grand-daughter of the famous Capt. Miles Standish of our early New England history. She was born at Captain's Hill, in Duxbury, Mass., March 22nd, 1746. He came to Paris, November 2nd, 1802; having already bought land for his farm adjoining Elder Hooper's. Four years later he was chosen Deacon of the church. He died in 1814, leaving a good name, and the example of a good and faithful life. His widow lived till 1839, when, on the 13th of January, her funeral was attended by Mr. Davis, the sermon being preached by Elder Hooper.

Dea. Lindsey was born in Marblehead, Mass., on the 7th of February, 1780. He came to Paris with his family, in 1814. He lived here in the village; at one time in the house now occupied by Mrs. Arabella Carter. He was a man of much strength and excellence of character; an efficient officer of the church; and universally respected. He used often to have prayer meetings at his house, and to lead them himself. On one occasion, some one whom he had asked to speak declined, for the reason that he was "cold." At once Dea. Lindsey said, "If you are cold in body, draw near to the fire; if you are cold in spirit, draw near to God in prayer." He was one of the delegates to the Association, in 1817, and in each of the five following years. In the autumn of 1824, he removed from Paris to Athens, in the county of Somerset; and there he died on the 9th of September, 1826.

Dea. Chandler, better known perhaps as Dr. Chandler, was born in Duxbury, Mass., in 1782. He came to Paris and settled as a practicing physician in this village, in 1806; and he continued in practice here till the close of his life. He represented the town in the Legislature at Boston in

* See "History of Woodstock, Me. * * * By William B. Lapham," pages 50, 51; — and Appendix, pages 273-281.

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1818 and 1819; — with Elder Hooper he was a member of the Convention which framed the Constitution of the State of Maine in 1820; and he was Judge of Probate from 1820 till his death in 1827. He left a good reputation as an unassuming, amiable, and upright man; as an intelligent and useful citizen; as a skilful and beloved physician; and a faithful member and officer of the church.

Dea. Mann was a man of good natural abilities and strong religious convictions. Like all his predecessors in the office which he held, — with the single exception of the first, — he began his term of service, and ended it, — in the ministry of Elder Hooper; and he is the last of whom this can be said. He resigned his office in 1838; and died in 1858, at the age of seventy-four years.

Dea. Luke Chase was born in Sutton, Mass., May 15th, 1782. It is said that he found Christ precious to him as the Savior, and became one of his true disciples, when nine years old. After reaching his majority, he lived several years, in Barre, Mass.; and while there was deacon of a church. He came to Paris in 1826; and, in the next year, he settled on the farm on which he lived till the end of his life, and which is now occupied by his son Dea. Austin Chase. He died on the 25th of September, 1839; six days after the close of the meeting of the Association held with this church that year. He was a good man, faithful to his trust as a Christian, as a Christian parent, as a member of the church, and as one of its officers; and, when he died, his pastor said of him, "He died as a Christian could wish to die."

Dea. Stevens was born in this town, November 13th, 1801, and his whole life was passed in the town, first, after his maturity, on Stearns Hill, and later at South Paris. He died there on the 26th of November, 1865; and he was the first person whose burial was in the new cemetery. — He was a quiet, unostentatious man, of good executive ability, and a good Christian influence. He is now spoken of as "Dea. Stevens of blessed memory."

Dea. Levi Thayer was born October 23rd, 1793, in a

part of Buckfield, afterwards annexed to Paris. He first settled in Buckfield, but soon removed to Paris, and remained here till the close of his life, having the respect, esteem and confidence of all who knew him. He died on the 5th of June, 1875.

Dea. Joel B. Thayer was born in Buckfield, on the 9th of April, 1799. He was converted in early life; received into the fellowship of this church by letter in 1839;—and chosen deacon the same year. When he resigned his office, after thirty-five years of service, the church unanimously voted him the title of “honorary deacon,” during the remainder of his life; and the same honor was conferred upon Dea. Austin Chase, who resigned his office at the same time. Dea. Thayer lived to complete his fourscore years; and died on the 14th of June, 1880. He was a man of much activity and energy, wisdom and prudence; one who managed his own business well,—on Christian principles; and who managed his own religious life, and the affairs of the church, on business principles, being “diligent in business; fervent in spirit; serving the Lord.” As such he had the respect of all who knew him.

Dea. Rice was born in Gorham, March 10th, 1814. He was converted in early life; and he joined the Baptist church in Buxton, in 1829, when he was baptized by the Rev. Dr. Adam Wilson, who was then the acting pastor of that church. In 1852, by letter from the church in Hartford, he united with the church in Hebron, and received the hand of fellowship from its pastor, Dr. Wilson. On the 16th of March, 1856, he united with this church, and, for the third time, received the hand of fellowship from Dr. Wilson, who was then the pastor of the church. Early in the present year, he received his dismissal to the church in South Paris, where he resided; and he died there on the 21st of last month; only ten days ago. He was a man of good sense and sound judgment; singularly devout in spirit; strict in the discharge of duty, both to the church and the world; and worthy of his companionship with those who filled his office, and passed to their reward, before him.

Six persons have served in the office of church clerk. Their names with their terms of service have been as follows:—

* Levi Jackson,	1791-1799.
* James Hooper,	1799-1829.
* Luke Chase,	1829-1839.
Austin Chase,	1839-1845.
* Ebenezer Thayer,	1845-1857.
Samuel M. King,	1857-—.

The members of this church residing in Paris, have never been subjected to the burdens and oppressions, from which our brethren in other places often suffered in their early history. But an exemption certificate was once given by Elder Hooper to one of our members residing in Norway; and it shows plainly the difference between this and other towns in this regard, — or between our own and other times, before the Baptist doctrine of Soul-liberty gained its ascendancy, and became part of the law of the land. The certificate to which reference is made, is as follows, viz. :

“ This certifies to whom it may concern that John Parsons of Norway joined the Baptist church of Christ in Paris in the year one thousand seven hundred and ninety-six, and has and does now attend public worship with us.

JAMES HOOPER, Minister.

JOHN WILLIS,
LEMUEL JACKSON, } Committee.

Paris, June the 6 A. D. 1801.”

An effort has been made to ascertain the whole number of members connected with the church in the century since its organization. This has been done by a careful examination and tabulation of the statistics of the church given in the Minutes of the Associations with which it has been connected, and showing the numbers received by baptism, by letter, and by experience, year by year, since, in 1792, it was received into the Bowdoinham Association with twenty-one members. Adding to that number, the numbers since received, by baptism, by letter, and by experience, — but

not including those who have been restored,—it appears that the total membership of the church has been seven hundred and three. Of this number, two hundred and seventy-eight have been dismissed; seventy-nine have been excluded; one hundred and eighty-one have died; and seven have been dropped from the roll as entirely unknown, because they had removed from town, ceased to report themselves to the church, and left no sign or trace by which we might learn whether they were living or deceased. The present number of members is eighty-eight. But this showing leaves seventy members unaccounted for; some of whom perhaps were dismissed, in early times, though no record was made of their dismissal,—and others may have moved away, and dropped silently out of the knowledge of the church, in the years before a list of its members was carefully prepared and kept. Such a list was first prepared by Mr. Davis, at the beginning of his ministry; and, in preparing it, he had the help of Elder Hooper and others; some of the constituent members of the church being then alive. At the end of his list, Mr. Davis wrote these words: “Whole number, April 10, 1838, is 146; males 46, females, 100. Many of them scattered, & their places and conduct unknown.” In that and the next five years, Mr. Davis baptized one hundred and eleven persons; and, in 1843, the membership of the church was increased to two hundred and one, the largest number ever connected with it at one time.

Of the present members of the church, eleven have been members more than fifty years. Five of them were members when Mr. Davis' list was prepared; and six of them were added later.—Their names, with the date and manner of their admission to the church, are as follows:—

Mrs. Susan Mathews, Baptism,	1825.
“ Mary Mathews, “	1830.
Dea. Austin Chase, “	1831.
Mrs. Lucy Chase, “	1837.
“ Louisa Griffin Davis Thayer, Letter,	1838.
“ Polly Faunce Thayer, “	“

Mrs. Submit Shurtleff Stevens, Baptism,	1839.
“ Abigail Hooper, “	1840.
“ Mary Sturtevant Daniels, “	“
Miss Emeline Daniels, “	“
“ Harriet Briggs, “	“

In the course of its history the church has had several seasons of general religious interest and large ingathering; and only ten years have passed without some additions, by letter or baptism if not both.

In 1794 the additions were	6
“ 1795 “ “ “	8
“ 1796 “ “ “	8
“ 1798 “ “ “	7
“ 1805 “ “ “	10
“ 1806 “ “ “	11
“ 1814 “ “ “	20
“ 1816 “ “ “	13
“ 1817 “ “ “	29
“ 1818 “ “ “	16
“ 1825 “ “ “	64
“ 1830 “ “ “	10
“ 1831 “ “ “	52
“ 1838 “ “ “	13
“ 1839 “ “ “	27
“ 1840 “ “ “	50
“ 1843 “ “ “	31
“ 1856 “ “ “	17
“ 1857 “ “ “	16
“ 1858 “ “ “	19
“ 1859 “ “ “	11
“ 1873 “ “ “	12

Trials and troubles the church has had, — some sharp as thorns or brambles. Our experience has taught us the meaning of Christ's words: “It must needs be that offences come.” They have come here in the forms of misbelief and of misconduct. Sometimes it has needed all the wisdom and all the grace of the church to know what to do, and how to do it; but very seldom has it had occasion to deal

with gross offences ; — and never has it been compelled to call a council of sister churches to assist it in settling any case of difficulty between its members or for any other purpose than to advise and aid in the ordination of its ministers.

Once the field occupied by the church was wide, very wide. It included not only the town of Paris, but also the towns of Poland, Oxford, Norway, Woodstock, Greenwood, and Hamlin's Grant. But by the formation of churches in those towns, the field has been narrowed, from time to time, till all those towns have ceased to be parts of our territory, and even in this town the field has been so divided that there is now a church at North Paris, and another at South Paris ; and this church is left to occupy the central portion on and around the Hill. In the course of years, nine churches have been formed of members dismissed wholly or in part from this. Those churches, with the years in which they were formed, and the number of members dismissed from this church to each — so far as is known, are the following :—

CHURCHES.	FORMED IN	MEMBERS DISMISSED.
2nd Buckfield,	1802,	13
Norway,	1806,	7
Poland,	1824,	9
Woodstock and Greenwood,	1828,	19
Hamlin's Grant,	1828,	7
Paris and Woodstock,	1829,	22
Lincoln,	1830,	6
Buckfield Village,	1854,	16
South Paris,	1885,	19

Six members of the church have become ordained ministers of the gospel. Three of them have finished their earthly work ; and three are still laboring in the vineyard.

Of these, the first to be ordained, was George Ricker. He was born in Somersworth, N. H., on the 19th of December, 1771. While yet a young man he came to Buckfield. He was baptized by Elder Hooper, in October, 1799. He began to preach as early as April, 1802. In that year he

was dismissed with others to form the Second Baptist church in Buckfield. He was ordained pastor of that church in 1805, and he continued its pastor five years. Then, in 1810, he removed to Minot, and settled in that part of the town which is now Auburn. There the rest of his ministry and life was spent. He was pastor of the church in East Auburn forty years. One entry in the records of that church is this: "Elder George Ricker added to the church, Feb. 1810;" — and another is:—"April 23, 1850. Dismissed Elder George Ricker from the pastoral care of the church, at his request." He died on the 9th of February, 1854. He was a good man, kind and genial in his manner, faithful in his work, and useful in the ministry. My intercourse with him while I was pastor of the church in East Auburn, as his successor, was only pleasant.

John Willis, the next to be ordained, has been already spoken of as one of the constituent members of this church, and its first deacon. He was born in Middleborough, Mass., November 27th, 1754. We do not know when he began to preach; but, in Dea. Stephen Chase's diary, mention is made of his preaching in Woodstock in 1804, and he preached at the funeral of one of Elder Hooper's children, in 1806. He was ordained as an evangelist on the 7th of March, 1810. He died suddenly of a ruptured blood-vessel, July 23rd, 1812. Concerning his character and worth Elder Hooper said:—"He had great knowledge of the Bible, and was a sound predestinarian, and was able to vindicate the cause of God, and would not yield a hair's-breadth to any man. He was meek and humble, and bear the infirmities of his brethren, beyond any man I ever saw. Brother Willis was the most like his Master Jesus Christ, of any man I ever saw."

George Mellen Prentiss King, D. D., was born in Oxford, December 12th, 1833; but his parents were residents of this town from almost his first year, as they had been in their early life. He was baptized by Mr. Davis, on the 8th of July, 1849. He was fitted for college at Hebron Academy; and was graduated from Waterville College, now

Colby University, in 1857. He also studied a year at the Newton Theological Institution. He was licensed to preach by this church, in 1856; and he was ordained at Farmington, in 1858. He was pastor at Farmington one year; at East Providence, R. I., five years; and afterwards he was Professor of Rhetoric in the Maryland Agricultural College. In 1867, he entered upon his work as President of Wayland Seminary, Washington, D. C., which, under his administration, has grown to its present position of eminence and influence among the Literary and Theological Institutions, established for the enlightenment and elevation of the colored people of the land. He received his degree of Doctor of Divinity from Colby University, in 1886.

George Dana Boardman Stevens, — a son of Dea. Thomas Stevens, — was born in this town, September 5th, 1838. He was baptized by Mr. Ventres, on the 18th of July, 1858. He was graduated from Waterville College, now Colby University, in 1863. From 1864 till 1869 he was employed as a teacher at Richland, Wis.; and from 1869 till 1871 he was engaged in the same work at Hudson in the same state. He was licensed to preach by the church in Richland Centre, 1870; and he was ordained at Richland Centre, on the 6th of April, 1871. At his ordination the Rev. William H. Brisbane, M. D., was Moderator of the council; and he offered the ordaining prayer, and also gave the charge to the candidate. Since his ordination he has been settled as pastor in Richland, Bloomington, Cassville, and Lancaster;— and, in connection with his pastorate in those places, he has done much missionary work in neighboring parts of Wisconsin.

Otis Bent Rawson was born in Paris, March 22nd, 1836. He was converted when fourteen years old; and at that time he united with the Methodist church at South Paris. He was educated in the common schools of this town; in the Paris Hill Academy; at Bates College; and in the Boston Theological Seminary. Later his views of Baptism and Church Polity led him to connect himself with the Baptists, and he was baptized into the fellowship of this church, by

Dr. Wilson, on the 5th of June, 1870. He was licensed to preach on the 2nd of July in that year, and was ordained at Bethel, November 4th, 1871. He was pastor of the church in Bethel four years; in Packersville, Conn., four years; in Fayette, four years; and in Lyme, Conn., one year; and then his earthly work was finished. He died in Lyme, Conn., August 24th, 1885.—He was one of those men of whom it may be justly said that, “an excellent spirit was in him.” He was modest, quiet, and retiring; averse to public notice, parade, and show; and one whose qualities of character were substantial and enduring. As a student, he was diligent and thorough; as a preacher, he was thoughtful, sound, and instructive; as a pastor, he was winning and efficient. In every field where he labored, he was respected and beloved; and in death he is remembered as a true man, and a good minister of Jesus Christ.

Judson Wade Shaw was born in this town, September 6th, 1833; and he was baptized by Mr. Davis, on the 8th of July, 1849. He was fitted for college at Hebron Academy; and was graduated from Waterville College, now Colby University, in 1858. He was Principal of the Academy at North Anson in 1858 and 1859; and then was engaged in other educational work till 1875. From this church he received a license to preach in 1864; and in August of the following year, he was dismissed to the First Baptist church in Concord, N. H. In the autumn of 1876, he removed to Boston, and united with the Park Street Congregational church in that city. He was a student in the Andover Theological Seminary from 1879 till 1883; and in the latter year was licensed to preach by the Andover Association. He was ordained and installed pastor of the Congregational church in Royalston, Mass., on the 30th of June, 1887. After a pastorate of two years there, he was dismissed and recommended unanimously by a council of the churches; and since that time he has been engaged in the work of the “Christian Learners’ and Helpers’ Union,” whose object is to elevate the education of home and school life morally and religiously.

Since its organization, the church has been connected with three different associations. In 1792 it joined the Bowdoinham Association, which before its reception was composed of only ten churches. Eighteen years later it was dismissed with twenty-three other churches, to form the Cumberland Association, in 1811. Then, after another period of eighteen years, it was dismissed with twenty-one other churches to form the Oxford Association in 1829, and with that body it is still happily connected. Eight times the annual meetings of the associations have been held here; in the years 1812, 1819, 1828, 1839, 1855, 1866, 1876, and 1885.

The earliest known mention of a Sunday School connected with the church was in 1837. In that year, the church, in its letter to the association, said, "We have a Sunday School;"—and the Sunday School statistics in the Minutes of that year, show that it had nine teachers; fifty scholars; and one hundred and fifty volumes in its library. But there had been some Sunday School instruction in this village before that time, almost twenty years before. In 1818, the village school was taught by Miss Nancy Pierce, a sister of the late Judge Josiah Pierce of Gorham, and a very intelligent and devoted Christian woman. At a convenient hour on Sundays, she met as many of her scholars as she could induce to come together, in the school-room in which she taught during the week; and there she had a Sunday School with such instruction as was common at that time. But her Sunday School had no connection whatever with the church. Elder Hooper was decidedly opposed to Sunday Schools; and therefore there was no place for one in this church during his administration. He regarded it as wrong for parents to delegate the religious instruction of their children to others, because God had laid the duty upon them. But some members of the church must have had an interest, and a deep interest, in the Sunday School as an institution which gave promise of doing great good. This is shown by the action of one of the deacons, nine years after Miss Pierce did her good work in the village, and ten

years before the first mention of the Sunday School as existing here. By his will dated "the 21st of March, A. D. 1827," Dr. Benjamin Chandler bequeathed a piece of land "containing [his] orchard and tomb, * * * [and] comprising about four acres, more or less, * * * to the Calvinistic Baptist church in Paris, and their successors in trust, forever, the income thereof to be expended in the first place in keeping [his] tomb & the fence around it in good repair, and the remainder to be faithfully applied & expended in the instruction & encouragement of a Sunday School on Paris Hill, to teach the children and youth in morality & the religion of Jesus Christ; said school to be free to all the children in the town of Paris; the whole of said income to be under the care & direction of a committee, to be chosen by said church annually to consist of not less than three nor more than five, of which committee, the minister if they have any shall be one *ex officio*." The use and income of this land with its fine fruit bearing trees, situated hardly half a mile from the Common, has been of great value to the Sunday School in all the years of its history. With the coming of Mr. Davis, the attitude of the church towards the Sunday School was at once reversed, so far as it needed to be reversed. By him and others the people were very generally visited from house to house, to enlist their sympathy and co-operation in the Sunday School; and the church cordially adopted it as a part of its appropriate work and means of influence. In 1840, it reported the "Sabbath School a useful means of grace;" and in 1843, it reported seventeen conversions in the school. It has always been well organized and efficient in its work; it has always been quick to adopt new and improved methods of doing its work; its Teachers' Meetings, — as the seventh pastor can testify from his own experience, — have been of singular interest and profit, — and, through the generous gift of Dr. Chandler, its library has been large and of great value; in several years reported as containing six hundred or more volumes, and once seven hundred.

The church has had, — and now has, — two parsonages.

The first, consisting of house and stable, with half an acre of land, was the gift of Mr. Thomas Crocker in 1856. The second was the bequest of Mrs. Anna Hamlin Brown. It consists of her fine residence and grounds, — two and one-half acres in extent, — just across the street from the meeting-house. It came into the possession of the church, at her death, on the 13th of May last year.

The interest taken by the church in the various objects of Christian benevolence, — such as Ministerial Education, and Home and Foreign Missions, — deserves no slight notice. It shows very plainly the greatness of the change introduced by the second pastor: a change amounting, as I have said, to a revolution. I have made diligent and careful search for the facts, but I have found no indication of any interest taken by the church in any of the great missionary movements of the age, — nor any record of any contribution made by it for Missions, till after the close of Elder Hooper's administration. The first acknowledgment that I have found, of money contributed by the church for Foreign Missions, is in the *Missionary Magazine* of February, 1839; and it is in these words, "Paris, a family contribution, per Rev. Caleb B. Davis, \$4.00." In the July number of the *Magazine* for that year, there is a further acknowledgment of \$15.61, from "Paris." From that time till the present, the church has been active, well-organized, and generous, in its benevolent work: not a single year of this last half century having passed without something attempted and something done, for Home and Foreign Missions, and the various kindred objects of benevolence. — In the fifty-three years passed since the church took hold of this work, its known and reported contributions have risen very steadily, from \$19.61 in the first year, to \$352.45 this last year; the average of the whole period has been \$128.65 per year; and the total amount given and reported in all the years is \$6,818.50.

From what has now been said, the peculiar, controlling spirit of this church, is manifest. For the space of a hundred years, it has been a living body, animated and moved by a living spirit. As such it has had its name, its growth,

its activity, its influence, its history. Widely scattered as its members have been, in this and neighboring towns, it has had its spirit of centralization, its unity, and its ability to overcome the difficulties and disadvantages of its position, and to adapt itself and its methods of work and influence to the ever changing times and circumstances of the century,—as its three generations of men and women have come upon the stage, and passed away. From time to time it has separated itself from such as were in it but not of it; and so it has maintained its integrity. If its numbers are less than one-half as many as once they were, it is because, like a Banyan-tree, it has sent out its offshoots, which have taken root in the region round about, so that now there are seven churches with three hundred and forty-seven members in the field which once it occupied.

What this church has been, and what it has done, towards the accomplishment of its mission, in this past century, we have now partly seen,—partly, I say, for here as elsewhere,—

“’Tis but a part we see, and not the whole.”

Much of the outward history of this church has been swallowed up and lost irrecoverably in the stream of time; many a precious name and useful life, which you have in mind, as a sacred treasure, has had no mention here to-day; while the inner experience of the more than seven hundred souls that have been sheltered in this fold, can be unfolded only in that day when the secrets of all hearts shall be revealed; but what is known and recounted is for our profit that we may be “imitators of them who through faith and patience inherit the promises.”

I have spoken of those who have held some official position in the church, and of its members as a body; and now I would gladly speak particularly of many others, whom you have in mind, not only as among your friends and kindred, but as among the saints of God, such as they of whom he said, “They shall be mine in that day when I make up my jewels.” But if I begin to speak of them, or to tell their names, where shall I stop? They once came up with us to

the house of God, with the multitude that kept holyday ; but they, men and women, young men and maidens, have fallen by the way, and their mortal bodies have been laid tenderly and reverently to rest in our older or newer cemeteries, or in places far remote ; while their souls are in the Paradise of God. We would clasp their hands, but we see them not ; — we listen for their voices, but we hear them not ; and yet the places where once they were, in home or sanctuary, are filled with fragrant memories which they have left behind them. Here, to-day, and often elsewhere, it seems as though we were walking through a flower garden in the night, where, though we see no flowers, the air is filled with perfume, which shows how fair and sweet they are. This church has been very rich in souls worthy of a place in the White Rose of Paradise, which Dante saw displaying

“ The saintly host,
Whom Christ in his own blood had made his bride.”

To me this day, or I may say this service, is significant of far more than I can tell. To me the occasion presents and unfolds a roll of immense proportions, “ the length thereof twenty cubits, and the breadth thereof ten cubits.” To me the house seems filled with shadows more numerous far than you whose faces I see, and the beating of whose hearts I seem to feel. A great cloud of the departed, men and women, who have loved this church, prayed for it, and labored for its prosperity, seem to be here, unseen by mortal eye, but rejoicing in our success ; cheering us on to better and better things ; chiding our dull delays,—

“ Soft rebukes in blessings ended,
Breathing from their lips of air.”

If one of them, the second pastor of the church, could now speak to us, how gladly would I stand aside and let him say, in his slow, measured, impressive utterance with just the slightest lisp — “ My Christian brethren and friends,— I rejoice greatly in this day ; and I give you the assurance that I cherish for you the most sincere, unabated and abiding attachment. From the inmost depths of my soul I love

you, and I shall never cease to love you. From my heart I bless you, and may my God and Savior bless you evermore. But that you may not fail to receive his blessing and be enriched by it, suffer a word of exhortation: — ‘My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord.’ ”

Let this pastoral and apostolic exhortation be heeded; and then this church of Christ on Paris Hill, beautiful for situation beyond almost any other, between the Atlantic and Pacific seas, shall be as fair in herself as in her situation; if never large, she will have stability and peace: by her influence she will be a light in the world, shining like a city set upon a hill which cannot be hid; and she will show what it is to be “built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.”

ORIGINAL HYMN.

At the close of the historical discourse, the following hymn written for the occasion by Hon. Geo. F. Emery of Portland, was sung to the tune of "Old Hundred":

1.

O God, our Father, as we raise
With grateful hearts our song of praise
Help us Thy name now to adore,
As here did saints in days of yore.

2.

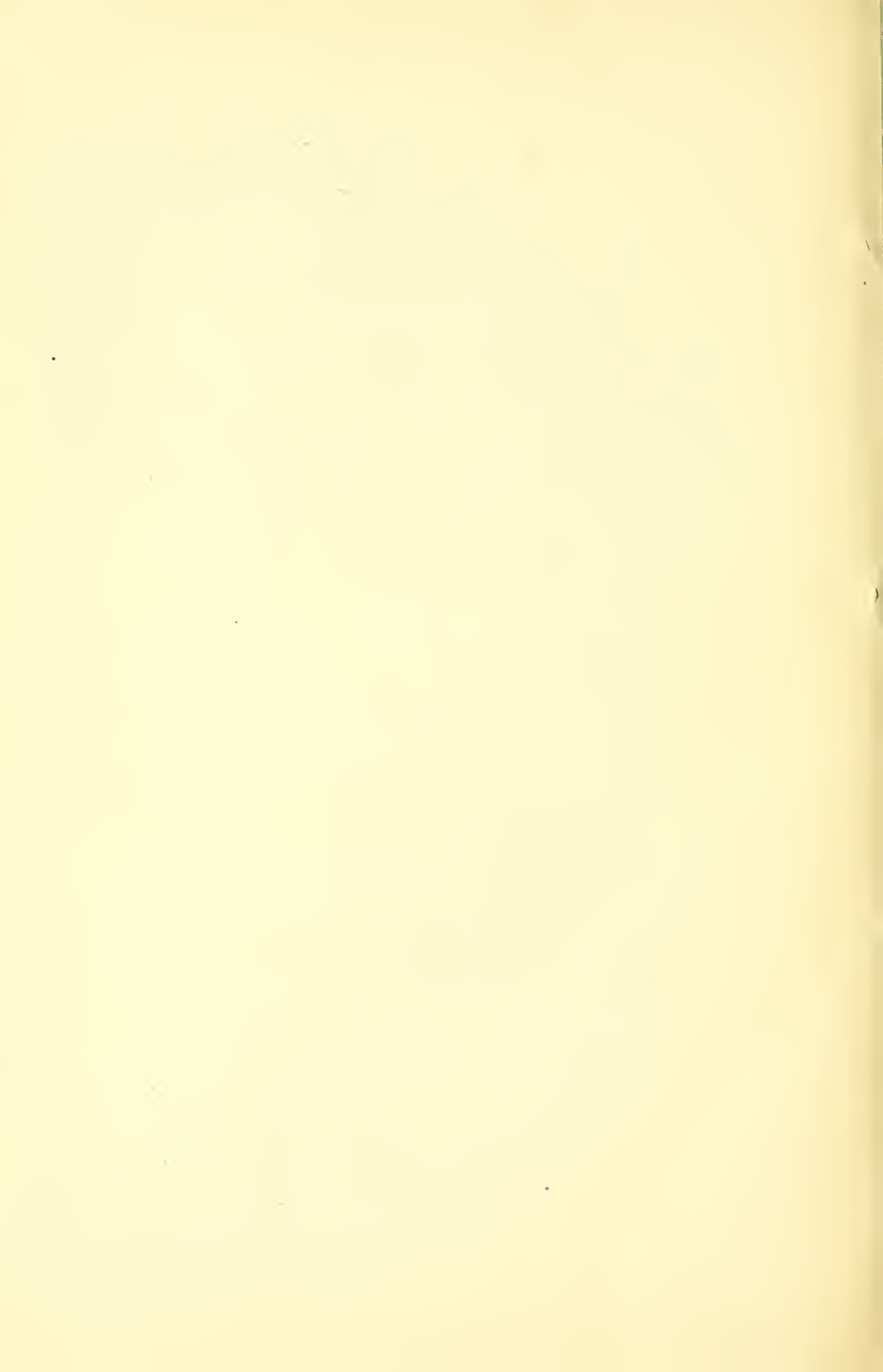
Here altar fires burn brightly still,
And, as of old on Zion's hill,
Shed forth their light to all around,
Who loyal to Thee would be found.

3.

One hundred years leave many a trace
Of those who run the Christian race,
And sought not for the world's renown,
But aim'd to win the Heavenly crown.

4.

As in this sacred place we sit,
We to Thy care to Thee commit
The dear old church of ancient days,
And to Thy name be endless praise.



AFTERNOON SESSION.

The afternoon services were opened at half-past two with prayer by Rev. B. L. Whitman of Portland.

The session was devoted to short addresses by ex-pastors and other friends of the church.

Rev. W. H. S. Ventres was the first speaker, followed by Dr. Estes. Rev. H. S. Burrage, D. D., editor of Zion's Advocate, Dr. A. T. Dunn, Secretary of the Convention, and Mr. V. Richard Foss, spoke briefly.

Hon. George F. Emery then read the following original poem :

The Old Church on the Hill.

How gladly the plowman wends homeward his way,
When shadows of twilight have curtain'd the day.
His wearisome toil is remember'd no more,
As greets him the smile at the old cottage door.

How surely the voyager, reaching his home,
Leaves far in the distance his fancy to roam,
When hands grasp him warmly, and heart throbs to heart,
And time, neither ocean, no longer friends part.
And yet, as glad welcomes again he now hears,
A struggle it costs him to stifle his tears,
As memories tender come rushing back fast,

With speed as of lightning from scenes of the past.
But joyful are tears when crystal'd by love
For friends, now companions of angels above.

Conflicting emotions, now joyous and glad,
Then followed by feelings quite pensive and sad.
Stir hearts that are loyal, as hither they come
To visit once more th' ancestral church-home,
The church which the fathers here founded on truth.
So dear to the saints in the days of our youth.

The virtues they cherish'd, the seeds they here sowed,
And care and devotion they freely bestowed,
A church to establish, as by our Lord taught,
And after his model — for so they all thought,
Well merit the praise and honor of all,
As on this glad day we their service recall.

Do any deem language like this quite too strong,
And think, in opinions, the fathers were wrong?
In one thing, most surely, all must be agreed,
These worthies were first here to sow gospel-seed.
And did they not wisely their mission fulfil,
By choosing for *Zion* its site on "The Hill,"
Whence far in the distance its light could be seen,
And where no obstruction could e'er intervene?
One hundred full years has its history shown,
"The church on the Hill" has lighted this town.
Nay, far to the South its beneficent rays
Have wakened devotion in loud songs of praise.
How many new voices God's praises now sing,
Attuned to true worship by G. M. P. King.*

'Tis the nature of vines † to expand and spread wide.
And stretch out their branches on 'most ev'ry side.

* The allusion to Dr. King will be generally understood, but the memory of his sainted mother (a daughter of the late Dea. Prentiss of the South Paris Congregational church,) and of his father, Alonzo, long a pillar in this church, impels me to add that if men are to be measured by the influence for good they exert personally and through others, the educational work of this, their son, among the colored people, places his name high up on the roll of fame and usefulness, for which any parents or any church, may justly congratulate themselves on a day like this.

† Speaking of vines, the fact is recalled that "Father Hooper" was accustomed very often to pray for "the little vine down at Norway." Who will venture to say that his prayer uttered in the ears of some present half a century ago has not been answered in our day?

This process, however, withdraws from the roots
 A portion of sap to support the new shoots.
 The vine which the fathers here planted and train'd,
 Like many another some loss has sustained.
 Yet when the old trunk putteth forth a new shoot,
 The result is quite often an increase of fruit.
 So, if in the line of the Master's own will,
 We bid a God-speed to the church 'neath "The Hill."

What pastors and preachers this church has enjoyed,
 And who in its service have well been employed,
 One honored among them the tale has well told,
 Tracing down the long line from the quaint days of old,
 When Hooper, the Elder, his flock used to feed,
 And which to the polls, it is said, he did lead.*
 He always maintain'd what he thought to be right,
 And battles for country, if needful, could fight.
 But though self-reliant, no bigot † was he,
 He claim'd for mankind fullest soul-liberty.
 To wants of his townsmen he never was blind,
 And needs of the poor he bore always in mind.
 The heart of the stranger ‡ he often made glad,
 And shar'd with him freely the best that he had.

* Mr. Hooper was born to lead. In politics, he was a close follower of Andrew Jackson, whom in many points he resembled, and with scarcely an exception the members of his flock were accustomed to vote as he did. In the church he was absolutely master of the situation. On one occasion when he was desirous of having the singing exceed in style the ordinary standard, after reading the hymn, he addressed the choir in the gallery in this manner: "Deacon Mann, you needn't sing; you always flat!"

† The liberality of Mr. Hooper toward other denominations was well exemplified by the fact that on one occasion he invited a Universalist minister to preach in his pulpit.

‡ His mode of treatment of his guests at his hospitable board is well illustrated by the following incident. Unexpectedly to his wife, on "washing day," he invited a stranger to dine with him. The viands spread on the table consisted simply of mush and milk. On being seated, and after saying grace as usual, he remarked to his guest, "You see, sir, we have a frugal repast to-day, but if you are a Christian it is good enough, and if not, it is too good!" He was a man of wonderful tact, and was always ready for any emergency. On one occasion a friend of the writer had a good-natured controversy with him on the merits of Dr. Watts as a poet, whom Mr. Hooper claimed to have been the greatest that ever lived. To this opinion his opponent demurred, remarking that "although Watts had composed many excellent hymns, he had written many poor ones, some of which would be found as meritorious by reading backwards as forwards." "Exactly so," was the reply, "of what other poet can that be said?" His reading, in the main, was confined to the Bible, Watts' Hymns, and the weekly "Eastern Argus," except that he was accustomed sometimes to borrow "the old Federal Advertiser to see what the devil was about!"

The creed of the fathers was of the old type,
 The day of revisions was not fully ripe.
 With faith in the power and wisdom of God,
 The path of John Calvin they carefully trod.
 Little faith did they cherish in frail mortal man,
 To aid the promotion of God's sovereign plan.
 Election by grace was the theme of their song,
 And doctrines quite kindred they held very strong.

Who gave to the church here its formative mould,
 Its worthy historian has already told.
 If Hooper, the Elder, was somewhat unique,*
 With reverence only his name would we speak.
 The gospel he published he fully believed,
 And many his message with gladness received.
 The good he accomplished we'll never ignore,
 For that, *real* good will endure evermore.

About 'thirty-seven a new era came.
 For tho' the old church did remain quite the same,
 And holding the Elder in genial esteem,
 Pastor Davis † establish'd a new regime.
 His learning and culture and zeal for reform
 Secur'd for him widely a welcome most warm.

* As a specimen of the uniqueness of Mr. Hooper, the following may be given as an illustration. Before dismissing his congregation on one occasion, he made the following announcement: "Brethren, Christmas will occur this week, but as the Pope and the devil have stolen that day from us, my advice is to pay little heed to it!"

† More than forty years of wise observation have added increased respect for Mr. Davis. He was a man of eminent piety, and gifted with extraordinary wisdom for the peculiar conditions surrounding him as the successor of Mr. Hooper. His ability as a preacher and writer was hardly second to that of any other in his denomination in Maine. While he never compromised his own views, he was accustomed to so present them as to give offence to none, and usually to commend his catholic spirit to all. He acted largely and wisely on the parting advice once given by an instructor to a young minister, to go out into the world with horns on his head, but to remember that he was not obliged to be always hooking with them! It is worthy of mention that among his warmest friends were Unitarians and Universalists, who contributed liberally to his support, and some of them co-operated with him cordially in Sunday School work, which he was first to inaugurate in this church. We can hardly part company with the memory of Mr. Davis without thinking of her who was his companion and helper during his pastorate, Mrs. Thayer, as well as his devout and estimable sister, Mrs. Crocker, who have doubtless anticipated this occasion with pathetic interest, and to whom the warm sympathies of all can but be extended, whether present, or in the sanctified retreats of enforced seclusion.

In the church he infused fresh vigor and life,
 The spirit of progress was everywhere rife.
 The old house of worship gave way to one new,
 And large congregations he constantly drew.
 In methods most wise, and with manners refin'd,
 He aptly the old and the new well combin'd.
 In numbers and graces the church was reviv'd,
 And precious memorials of him have surviv'd.
 In single devotion to every good cause,
 No name is more worthy than his of applause.
 The service he render'd, the example he gave,
 Leave a halo of lustre o'er his early grave.

Of pastors succeeding this learned divine,
 Few churches can show a more honorable line.
 With laurels, fresh laurels, their names would we crown,
 Both living and those who their work have laid down.

Of memories sweetest to some gather'd here,
 Two well may be mentioned as especially dear.
 So long as life lasts will continue to ring
 The melodies sacred we loved here to sing.
 Perchance some remember a leader* in song,
 And who in his cello sweet notes would prolong.
 How tender and sacred these memories still
 To some who return to the church on "The Hill."

And who e'er accustomed its incense to share,
 Has ever forgotten "the sweet hour of prayer" ?
 Well worthy of mention and honor are they
 Who gladly at twilight met weekly to pray.
 Though few were their numbers, they won in the race.
 Being found, as oft spoken, in their "lot † and place."

*The leader in song referred to was the revered father of the writer, the former playing on the violincello, and the latter accompanying him on the violin.

† Deacon Joel B. Thayer was a constant attendant at the weekly prayer meetings, and seldom omitted expressing modestly his desire to be found "in his lot and place." Could a picture of that little group of disciples, which were accustomed to assemble under Mr. Davis' pastoral lead in the Hamlin mansion for worship, be suspended in the present vestry, it would not only grace its walls, but give fresh inspiration to those who, in still larger numbers, are following in their footsteps. If this church is destined to be perpetuated, the name of Hamlin will deservedly go down with it through the ages. These reminiscences could be extended indefinitely, but your time and patience should be relieved at this point.

In most of our churches bright jewels there are,
Exhibiting beauty and lustre quite rare.
From days of the fathers to these have been found
True women with virtues and graces well crown'd,
The fire of devotion they constantly fed —
All honor to such, whether living or dead.
Would patience permit us to scan the church scroll,
And speak of each worthy found on its long roll,
Most grateful the office again to recall
The names and the features of each and of all.

But linger we must not — time bears us along,
These memories precious we must not prolong.
Tho' pleasant to muse o'er the scenes of the past,
No treasures of earth are design'd long to last.
Hope beckons us forward and upward to-day,
Where treasures the choicest shall ne'er fade away.
Where the aged recover their vigor and youth,
Drinking fresh from the fountain of wisdom and truth.
Where youthful immortals their powers expand
In the light and the joy of the Heavenly Land.

We live in an age of wide freedom of thought,—
Things novel, things truthful, things hurtful are taught.
If creeds of the churches seem crumbling away
From standards as held in our forefathers' day,
So far as concerneth the new or the old,
Eliminate should we the dross from the gold.
Of one thing, at least, we are perfectly sure,
Our aims should be noble, our lives should be pure,
The words of our Master, our spiritual food,
Should spur all our powers to do the world good.
Of the future, at best, little certain is known,
Our faith stretches out for a heavenly crown,
But faith that is active, and worketh by love,
Calls down its own blessing from heaven above.
God help all their mission to daily fulfill,
And specially bless the old church on "The Hill."

EVENING SESSION.

At the evening session the following order of services was carried out:

Scripture by Rev. A. G. Fitz of South Paris.

Prayer by Rev. A. T. Dunn, D. D.

Address by Rev. B. L. Whitman: The Church's Possession in the Bible:

I. The Divine Word for Revelation.

II. The Divine Power for Salvation.

III. The Divine Sword for Conquest and Defence.
Singing and Benediction.

Thus closed the day of interest and blessing.

Errata.

Page 18, line 25, instead of "recently" read "usually."

Page 49, line 29, insert the word "the" before
"number."











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